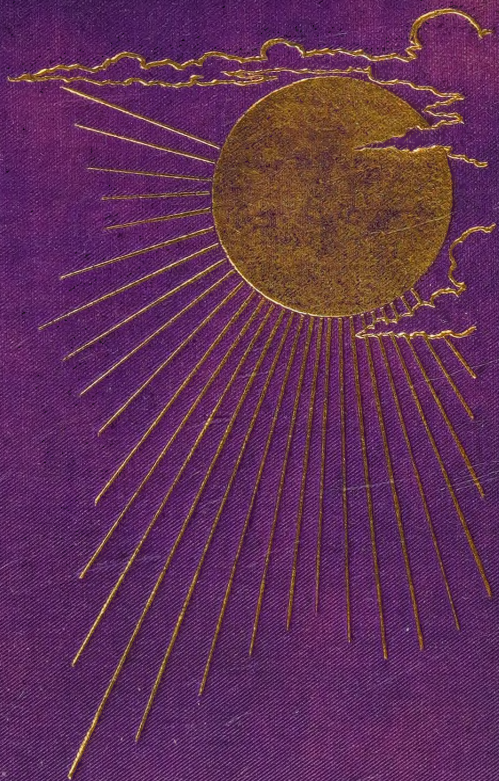




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LIGHT ON MYSTIC ART

THE VISION SPLENDID

Our birth is but a sleep and a forgetting ;
The Soul that rises with us, our life's Star,
Hath had elsewhere its setting.
And cometh from afar ;
Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory do we come
From God, who is our home :
Heaven lies about us in our infancy !
Shades of the prison-house begin to close
Upon the growing Boy,
But he beholds the light, and whence it flows,
He sees it in his joy ;
The Youth who daily further from the east
Must travel, still is Nature's priest,
And by the vision splendid
Is on his way attended ;
At length the Man perceives it die away,
And fade into the light of common day.

—WORDSWORTH.

LIGHT ON MYSTIC ART

PURPLE AND GOLDEN RAYS

Two books were published in 1914 of this series:

"THE COMING CHRIST: CHRIST IN YOU."

"THE COMING CHRIST: CHRIST IN HUMANITY."

By "JÖHANNĀ"
JANE (MILLER) FISHER.

LIGHT ON MYSTIC ART

BY
JANE (MILLER) FISHER
("JÖHANNÄ")

"And they went every one straight forward; whither the Spirit was to go, they went; and they turned not when they went."

PUBLISHED BY
MRS. JANE FISHER
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1922

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The soul's vice is ignorance.

For that the soul who hath no knowledge of the things that are, or knowledge of their nature, or of Good, is blinded by the body's passions and tossed about.

But on the other hand the virtue of the soul is Gnosis. For he who knows, he good and pious is, and still while on earth (already) divine.

But who is such an one?

He who doth not say much nor lend his ear to much. For he who spendeth time in arguing and hearing arguments doth shadow-fight.

For 'God, the Father and the Good,' is not to be obtained by speech or hearing.

Gnosis is far different from sense.

—HERMES.

Foreword

A GREAT amount of knowledge and mystic wisdom is contained in certain works of art; hidden away in them from the light of day, as it were. And having become conscious of this, it occurred to the writer that much help could be extended to others by means of an attempted explanation of some of the mystic works of the Great Masters in the National Gallery.

The attempt was first made in, or somewhere about, the year 1909. The eight pictures herein were chosen. The matter in explanation thereof was written. But acting upon advice, the book was not printed. It lay fallow.

Before the Great War, early in 1914, the writer published two volumes: *The Coming Christ: Christ in You* and *Christ in Humanity*. It proved an unfortunate period for the issue of such works.

Now, in the year 1922, on reviewing what was written in regard to the pictures in 1909, the writer discovered that many improvements might be effected by a complete revision of its contents. Having rewritten the book entirely, it is now more in line with the advanced experience and thought of the writer. For, in thirteen years one has time to advance in many ways. The book, as it is now, is an improvement on what 'it might have been' had it seen the light in 1909.

Most of the greatest painters of Italy were born during, or shortly before, what is termed—a brief golden age. It was not, as might have been expected, during a time of peace, but during a stormy period, that their immortal works were accomplished. For Italian art, that had gradually been growing in beauty and strength during the preceding century, attained its most perfect development in the first half of the sixteenth century, when wars and rumours of wars prevailed everywhere, when papal excommunications, when Lutheran thunders, pagan learning and Christian faith, rationalism, and superstition, light and darkness, were most strongly opposed.

Leonardo da Vinci was the earliest, and in many respects the greatest, of the artists of

this marvellous blooming time, and the versatile genius of his age.

There are no examples of his work in this book. Reference is made to one or two of his mystic pictures, in section two, dealing with "The Holy Family."

The principal names and dates of those who flourished during the 'golden age' of painting comprise :

Leonardo da Vinci, 1452.

Michael Angelo, 1475.

Titian, 1477.

Giorgione, 1478.

Raphael, 1483.

Correggio, 1494.

Parmegiano, 1504.

Tintoretto, 1512.

Tisio (Garofalo), died 1559.

There must, necessarily, be some repetition in a work of this character. Such subjects, as are herein discussed, demand reiteration. The splendid works of art, designed by great artists (in their hours of mystic reverie), although so diverse in conception, in form, and in execution, are all—but variations of one and the same theme, i.e., SOUL. Evolution

of SOUL : Experience of SOUL : Elevation of SOUL : Glory of SOUL.

To impress secret, hidden, or unaccustomed (unconventional) truths upon the mind and memory, to make them clear, or at all intelligible, a considerable amount of repetition, not only is necessary, but imperative, and also desirable. One who has (developed) a mystic consciousness, that is to say, the spiritual mind—never tires of the same great truths, however frequently repeated. Such truths may be presented in various forms, as in a picture, or a poem, or in drama, or by means of the written word. All are symbols used to express, or to convey, the same great truths : the same knowledge : the same experience.

They are repeated over and over again : as in Biblical stories, gospels, etc. To impress the thoughts upon the mind and soul-memory, and to bring things (hidden) to remembrance.

The Apocalypse¹ (Vision of Iōannēs) contains the key to unlock the inner meaning of the New Testament, fittingly closing the collection of books that are termed ‘The Bible.’

“ Do not seal up the arcane doctrines of the

¹ See *The Apocalypse Unsealed*. By James M. Pryse, and other works by the same.

teaching of this scroll," we read : "For the season is near. He who gives evidence of these (arcane doctrines) says : ' Verily, I am coming speedily.' AMEN. Come, Master Iêsous ! "

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The illustrations contained in this book were not taken direct from the pictures. They were photographed from engravings.

Nevertheless, acknowledgment is thankfully accorded to the Trustees of the National Gallery. The works are the property of the great nation into which we were born.

To the sacred memory of the inspired writers of *The Perfect Way*, gratitude.

Thanks to J. M. Pryse, the spiritually gifted author of *The Apocalypse Unsealed*, and other works.

Thanks also, and acknowledgment, to any other writer whose words are quoted in this book.



PART I

THE DREAM OF HUMAN LIFE

O joy profound! O boundless selfhood! O Godlike personality!

All the gold of the sunset is thine; the pillars of chrysolite; and the purple vault of immensity!

Like unto the Gods—therefore art thou their beloved; yea, if thou wilt, they shall tell thee all things.

Because thou only understandest, amongst all the sons of men!

—*Concerning the Poet.*
Clothed with the Sun.

PART I

The Dream of Human Life

BY MICHAEL ANGELO BUONAROTTI

THIS remarkable picture was designed by Michael Angelo Buonarotti, one of the most wonderful geniuses in the field of art the world has ever produced.

He was born in the year 1474, and died at Rome at the age of ninety years. We are informed that, "from reading and conversing with the poets, he imbibed that Dante-like taste which prevailed throughout his works."

The name, Michael Angelo, possesses in itself, magic power. One might repeat it over and over again. It seems to bring the whole choir of heaven in contact with earth.

Poets and painters, that is, those who are mystic artists, have visions of inner realities of soul. Michael Angelo is said to have had such a vision previous to his design for this

picture. It is named: "The Dream of Human Life." It has been called, "a sort of apologue, or painted *fable of human life*, intended to inform us, that 'after this *waking* DREAM which we call LIFE,' man shall awaken to lasting realities, at the sound of a trumpet from above."

In size, it is a small picture.

We are not sure that this small, yet marvellous picture can be fully explained; there seems to be so much in it that one can readily see at a glance; and so much more that one may possibly miss seeing: or, at any rate, misunderstand.

The special advantage of art—mystic art in particular—over the written word, lies in the fact that it makes an appeal direct—to those for whom it was intended. To the spiritually enlightened mystic, or to one who has followed a certain line of thought, the meaning of this picture may be quite clear—definitely apparent. That is to say, in a broad sense. But should he be called upon to formulate his thoughts, to marshal his forces—to transform his knowledge or impressions into the written word, then it is that various difficulties and obstructions arise. However, nothing is accomplished without an effort.

The idea, or design, appears to divide itself into several sections—(heads, as the church rector would say)—or parts. There is the Globe, suggestive of the world upon which we live. There is the—comparatively—large figure. There is the Angel, with a trumpet. There is the Box containing masks. And finally, but perhaps no whit less interestingly, there is the surrounding atmosphere, or ether, or the astral light, containing numerous small figures, arranged into separate little scenes, typifying the various experiences that go to make up the Dream of Human Life.

Nothing need be said about the Globe. It symbolizes the earth upon which the soul of man functions, acts, playing many parts.

Not much can be said *here* about the Angel. It symbolizes the inspiration of the Spirit : The inner Voice calling upon the fully developed—mind and soul together—to awaken out of the deep sleep of sensuous existence into a realization of spiritual realities—as with the loud voice of a trumpet.

(In parenthesis : This is *not* what the conventional cleric means when he converses so glibly about *The Last Trump* ! The myth, as usually misrepresented, is an appalling phantasy, propounded by the elementary, or lower

mind. In a game of chance and skill combined, the holding back, and final production at the psychological moment, of the last trump, may possibly strike consternation in the minds of those who had forgotten that such a thing existed. But the Theological Last Trump is really too materially ludicrous for serious consideration, or words : in its abject ignorance it is pitiably absurd. What conventional orthodoxy means by *The Last Trump*, no one knows, either on earth, or in heaven.)

In the Apocalyptic Vision the symbolism of the trumpet occurs very frequently. There are numerous trumpet-calls. Not one, but many. Divinities giving their trumpet-calls. And Divinities pouring out woes out of libation saucers ; the complete explanation of which is contained in *The Apocalypse Unsealed*.¹

The trumpet pressed to the forehead indicates that this is, or may be, a final trumpet-call : or one of the final perfecting calls : the opening of the pineal body, the ' third eye ' of the seer—that, and much more. The seventh trumpet-call signifies the opening of that ' Mystery of the God,' the ' eye ' of the seer,

¹ By J. M. Pryse.

which is made perfect, that is, restored to its spiritual functions.

The principal figure in this picture symbolizes the soul, or Logos. "The great ordeal of the soul, or Logos, is its incarceration in the carnal body, not merely for the term of one short lifetime, but during a long series of incarcerations throughout the æons of generation, but the Logos has its own mighty purpose in thus crucifying itself by assuming the human form, descending into spheres of generation and passing through the vast 'cycle of necessity'; it builds up for itself out of the elements of the lower worlds, an outer self, a being formed of the 'dust of the earth,' the refuse of past cycles, yet having within it the breath of the God; and then by unremitting toil throughout the æons it refines and transmutes the elements of this creature (who is the carnal, animal-human man) until it redeems it, and it becomes one with the divine individuality."¹

This extract seems to explain the meaning somewhat of the figure. It represents the Logos, or soul of man. In two ways: that of the Great Soul, or Logos; and that of the individual. In reality, the two aspects are

¹ J. M. Pryse.

one. The Great Soul functions through the individual soul. The Logos is the Uttered Thought of *the* God. There are three aspects of the Logos : We read :

“ The first Logos, the enthroned God, who is the source of life and its ultimate goal, is never incarnated ; the second Logos is the incarnating Self ; and the man as he is on earth is the third Logos, who, if he conquers and achieves the second birth, becomes the son of the God. Yet the three are in reality one, the Divine Man manifesting on three planes of life. Nevertheless, if the carnal man becomes irredeemably wicked, his fate is the second death, the reverse of the second birth : his psychic self decomposes in the fiery subtile elements, even as the physical body is resolved into its original elements when abandoned by the animating principle. The second death means the obliteration of the personal consciousness ; the second birth leads to the attuning of the individual consciousness with that which is universal and divine.”

This passage may, perhaps, enlighten the reader a little further as to the meaning of the principal figure in Michael Angelo's “ Dream of Human Life.” It represents the experienced, ripe soul, the Nous, or real man, the Logos in

human life, having about finished his preparatory labours on earth, and having become receptive of spiritual influence, receives the trumpet-call of the Seventh Divinity. A call that is said to open the 'eye' of the seer. Also known as the second birth, or birth from above. The soul has not left the globe : it is still on earth : still in the body when this call is heard. It is ready to leave earthly life, yet it is willing to remain if Fate decrees it : or planetary influences force it into being. Or if it be the will of *the* enthroned God it will remain in touch with the earth : or reincarnate in another body should it be deemed advisable to do so : either for the final perfectioning of the individual soul, or for the good of other individual souls.

A perfected soul, or Ego, in a certain high sense, is neither male nor female : having, in its long period of reincarnations, been the animating principle of male and female bodies, the soul (perfected) partakes of the nature of both. The Mind is said to be the man and the Heart the woman. The Intellect is said to be male, and the Intuition female. The perfected soul is therefore either or neither, as regards physical sex, but both together as regards their spiritual signification.

Hence—like Hermês or Mercury, the Messenger of the Gods, who is the God of Understanding—this figure contains in itself the mystic qualifications of both male and female ; whilst outwardly it is neither a man nor a woman as regards sex : it is suggestive of both, but is specifically neither the one nor the other. This seems to be the inner meaning of the words : “ Made in the image of *the* God ”—“ Male (and) female created *He* them : ” which should read, male-female, that is, the two in one. Yet it is not intended to apply to the sex of man, nor woman, in an outward separate bodily sense. But only as regards the Life of the Soul. God is Father-Mother. Not a God of sex. The Eternal is not a Father as regards sex. Not a Mother as regards sex. Sex is of the outward form ; the body. Sex is symbolical. But the Sons of *the* God, made in the image of the enthroned God, are neither male nor female, specifically ; whilst partaking of the mystic qualities of both.

In a previous work,¹ we pointed out, and repeat, that when the Epistles speak of the man and the woman being together—in the

¹ *The Coming Christ : Christ in You.* By Jōhannā.

THE DREAM OF HUMAN LIFE 11

Lord, the reference is to the inner soul and mind, and not to either the outward sex of any single human being, or to a couple of human beings. In the second epistle of Clement : On being asked when the Lord's Kingdom would come : *reply* : " When the two shall be one and the outside as the inside, and the male with the female neither male nor female." Also the gospel according to the Egyptians : " Salome asked : When shall these things be made known ? The Lord said : When the Two become One, and Male with Female neither male nor female."

It is *not* as a man in the exclusive physical sense, but as a man who has united both male and female (qualities) illumined by the Spirit, in one being : or in humanity itself.

The inner meaning of these passages is quite clear—to the writer. But the idea is by no means clear to numbers of men and women who venture to write on the occult subject of a bi-sexual being God is supposed to have created, millenniums of ages ago. This imaginary bi-sexual being is supposed to have resulted in failure ; a sort of spiritual '*fiasco*.' This lamentable *dénouement* is ingeniously imagined as taking place in two ways, either by the male, or bi-sexual gods becoming ena-

moured of the female daughters of men ; or, by a division of the bi-sexual being God made, into two parts : one part becoming male (man in outer form), the other part becoming female (woman in outer form). In either case, the authors of these fantastic conceptions, term the process '*The Fall*.' Needless to say, the Fall, of their imagination, does not accord with the allegorical story of Adam and Eve. They explain away the Serpent and the Apple—to their own satisfaction, no doubt ; if not to ours. And really, such ideas are neither in accord with physical science, nor with spiritual mysticism. Such conceptions seem to us to result from a mental mix-up of materialism, psychism, literalism, imagination ; the whole propounded by the lower, phrenetic mind resulting in phantasy.

We are also aware that Spiritists, or, as they are called, Spiritualists, will not be able to grasp the truth. They are so taken up with manifestations, or messages, or marvels, emanating from, and proving, the continued existence of their friends, who continue to be either one sex or the other. A man on earth continues to be a man, and a woman continues to be a woman, in the Next World. The idea of a Next World satisfies some minds. They

look no further. They may imagine (as they talk) life in the Next World, being immortal and everlasting—which is all very well so far as it goes : but the Next World of the Spiritists is an astral counterpart of this material world. It is inhabited by entities (once human beings upon earth, and possibly others) in psychic bodies. This is the Astral World. The Next, but not the final Goal. The psychic body is the duplicate of the human physical body : hence a departed man is still a man in the next world. The change comes later when the Nous, or Soul, reincarnates into another earthly body. And that which previously took the form of a man, may reincarnate in the body of a female child.

The Nous, or Soul, the higher self, that which reincarnates, is therefore male-female. Not in a bi-sexual sense, but in the inner mystical sense of a union of Mind and Heart : Intellect and Intuition : Knowledge and Love. Or, we should add, the spiritually awakened Soul becomes a Son of *the* God—in the Kingdom ; neither male nor female specifically, but the Two in One.

And that brings us to a consideration of the atmosphere, or living substance, the inter-

planetary ether, surrounding the figure, which contains numerous small figures and scenes. This may be variously termed original protoplasm ; that which makes and that which becomes. Called by Homer the ' Middle Air,' and known as the Astral Fluid. Other names for it are A'kâsa, Astral Light, Archaeus, Azoth, living primordial substance. This is not soul, but that whereby soul is manifest.

The Astral Light is the storehouse of memory ; that which records thoughts and events, incidents in life, and so forth. Thus the suggestion is, that the Nous, or Soul, here represented, has gone through these, or similar various experiences, most of them rather terrible. Right away, up and up, the figures seem to float in the Astral Fluid : in imagination there is no end to them.

The Astral Light is the same as the Archaeus, being a universal and living ethereal element. It is an element and a power, containing the character of all things. It is the storehouse of memory for the great world (the Macrocosm), whose contents may become re-embodied and reincarnated in objective forms ; it is the storehouse of memory for the little world, the microcosm of man, from which he may recollect past events. It exists uni-

formly throughout the inter-planetary spaces, yet it is more dense and more active around certain objects on account of their molecular activity, especially around the brain and spinal cord of human beings, which are surrounded by it as by an aura of light.¹

All these things, as seen in the picture, seem unmistakably to convey the knowledge and truth of reincarnation. The doctrine, as here set forth, is presented in symbolical form. The small scenes are mere suggestions of the different characters and various events that have at some time influenced the Ego, or Soul, during the term of Its earthly incarcerations in bodies of flesh. Those who do not believe in Reincarnation may suggest that the scenes seen in the atmosphere represent incidents occurring on earth every day, at one and the same time : that they represent human life in a general, not a particular sense : they will argue, such things are always occurring : they represent countless numbers of human beings, and present-day scenes : not a record of previous lives of one Ego, or Soul. And they will declare as follows :

“ We do not believe in Reincarnation : we

¹ See Hartmann's *Paracelsus*.

do *not like* the idea : it is not taught in *our* Church : the doctrine is not specifically taught in the Bible : our friends on the Other Side say nothing about it."

We are quite aware of these objections.

This picture, " The Dream of Human Life," seems, however, to insist on the idea being conveyed ; it denotes a knowledge of the doctrine on the part of its gifted designer, and an intention to impress it upon the minds of spectators in an unmistakable and definite manner.

The writer has no wish to argue the question as to the truth of Reincarnation, or otherwise. It is true that many believe in the doctrine, and many do not. Both classes exist on earth, and also in the Next World. Departed entities do not know everything there is to be known, as soon as they ' pass over.' The ancient Egyptians taught the doctrine, ages before the Christian era, when all the civilized world flocked to their universities of learning at Heliopolis.

India knew the doctrine and taught it. Buddhists, of which there are great numbers, insist on the truth of Reincarnation. Numbers of people all over the world believe in it,

and teach it. In the early days of Christianity it was an acknowledged tenet of the Church. There are many veiled references to it in the New Testament, and other gospels : proving a widespread belief in this very important teaching.

Things that are true do not depend upon whether *we* 'like' them or not. Men and women may not *like* the idea of a return to earthly conditions ; because they, for one thing, do not anticipate with joy having to become an infant again. Yet although men do not relish the possibility of their being born a woman at some future time, we notice they are not keen on leaving the attractions of earth life. Probably most will have as long a period in the Next World as they desire. As for anything being everlasting, in the sense of no change, such a condition would not be Life in a true sense : it would be stagnation, resulting in death. It is said Nature abhors a vacuum : is it not true that the Heart of Man abhors stagnation ? In reality, there is no stagnation in the universe. All is in a state of flux. The Logos, pervading the entire universe, is the Supreme Working Power, the Active Principle, the Uttered Thought of The Eternal. If this Supreme Power is never idle

for a moment, how can man be idle? How escape Change, when all is changing?

How, or why, should man desire a monotonous existence seeing there is no monotony in the universe, in Nature, or in The Divine Life?

How . . . ?

The figure, as indicated, typifies the elevation, or perfectioning of a soul, or Ego, by means of the objects seen in this wonderful design. *It elevates itself.* It elevates itself by means of the Box upon which it is seated. By means of repeated lives on earth, typified by the Globe. By Reincarnation and experience gained as the result of physical life. By means of subtile influences emanating from the Astral Light, Azoth, or Magnetic ether. And, by aspiration and inspiration of the Spirit, typified by the Angel, and the Trumpet. The Logos above, and the Logos within.

Little remains to be said. The Box, unlike the famous box of Joanna Southcott, is not sealed up. It is open and the contents can be plainly seen. What are its contents? And what does the Box seat represent?

The Box must typify Destiny, Chance, or

Fate. It contains Masks. Masks—of male and female. (Masks were used in the Greek Drama : men playing the parts of women.) The Masks there are symbolical of reincarnation ; not of the Greek Drama. *Persona* signifies a mask. The word we use to signify a human being is person, taken from the word *persona* : personality signifies the characteristics of a person. But when we remember that the word means—a *Mask*, an appearance, *not* the real man, we may perceive the reason why Michael Angelo introduced masks into this picture. They are evidently intended to indicate the different persons—separate personalities—the Nous, or Soul, has occupied in time past. Making use of them and laying them aside—as a mask is used and laid aside by the player. Sometimes as a man, and sometimes as a woman. Reflections of these separate personal lives are seen in the Astral Light, as influences : and as intuitive memory of the Soul. Such things as here seen—imperceptible to the senses—make at the time and leave an indelible impression on the reincarnating Ego, or Self, who, as here delineated, is so much greater than any single person could be. The Globe is insignificant in comparison.

“ The Dream of Human Life,” then, sym-

bolizes a state of perfection. To attain (to what is called the perfection of the Christos)—to polarize, that is, the Divine Spirit without measure, and to become a 'Man of Power' and a Medium for the Highest (as stated in *The Perfect Way*)—"Though open potentially to all—is, actually and in the present, open, if to any, but to few. And these are, necessarily, they only who, having passed through many transmigrations and advanced far on their way towards maturity, have sedulously turned their lives to the best account by means of the steadfast development of all the higher qualities of man; and who, while not declining the experiences of the body, have made the spirit, and not the body, their object and aim. Aspiring to the redemption in himself of each plane of man's fourfold nature, the candidate for Christhood submits himself to discipline and training the most severe, at once physical, intellectual, moral, and spiritual, and rejects as valueless or pernicious whatever would fail to minister to his one end, deeming no task too onerous, no sacrifice too painful, so that he be spiritually advanced thereby. And how varied soever the means, there is one rule to which he remains constant throughout, the rule, namely, of love."

The following is taken from *Clothed with the Sun* :

“Thou knowest already the nature of the planet and the divisions of its Ego into four parts or regions. Of these thou knowest that the soul or Psyche is in man ; the human superior reason. Now there appertains to the planet besides all these four regions, an atmosphere of a magnetic nature. This atmosphere is well known to thee. It is the astral or sideral soul of the planet, the *anima mundi* or planet-world. Therein are stored up all the memories of the world ; its past life, its history, its affections and recollections of physical things. . . . The planet is an entity ever being born and ever dying, so this astral counterpart of itself is ever in process of increase—the mirror of the globe, a world encompassing a world. But the Divine Spirit, Dio-Nysos, is not in this magnetic circle. God the Nous is in the celestial, and the temple thereof is in the heart of humanity.

“Such as is the astral world to the planet, the Ruach is to man. And in truth the great magnetic sphere of the planet is itself composed and woven out of the magnetic Egos of its offspring. . . . But if in this astral sphere, thou should’st seek the true soul and Divine

Spirit, thou shalt not find them ; for they are of the higher altitudes. . . . The world's true soul (like the soul of man)—migrates and interchanges. . . . Worlds, like men, have their karma, and new kosmic globes arise out of the ruins of former states. As the soul of the individual human unit transmigrates and passes on, so likewise does the Psyche of the planet. From world to world, in ceaseless intercourse and impetus, the living Neshamah pursues her variable way. And as she passes, the tincture of her divinity changes. . . . Now the physical molecules of the planet are its many generated bodies, whether of plants, of animals, or of men, and these are continually dropping into decay and being shed. But the living germs of all these organisms die not ; they revert continually to their proper place, and the soul of each gathers strength by progression. And the ghost of each living thing goes into the astral sphere, its proper place ; and the dust of each creature to the earth ; and the Psyche departs to fulfil her karma. For Psyche is as a flame within a flame, whereof the highest and most luminous part mounts and wanders, while the heavier and less pure remains burning above the surface of the earth.

“And as with the man, so with the planet ; for small and great there is one law. And one star differeth from another star in glory. And so throughout the infinite vistas and systems of heaven. From star to star, from sun to sun, from galaxy to galaxy, the kosmic souls migrate and interchange. But every God keeps his tincture and maintains his indefensible personality. . . . All things are explicable and comprehensible ; but the key of these explanations is order.

“Order is the first word of analysis, and the alphabet of synthesis.

“Adonai reigns and shall reign.”

It is very wonderful to observe how the above illuminative writing, the inspiration of which came to Anna Kingsford in the year 1883—seems to explain the meaning of Michael Angelo’s vision, “The Dream of Human Life,”—the design of which must have been conceived somewhere between three and four centuries previously. It is a source of satisfaction to be able to bring them together side by side : the marvellous work of art, and the written inspiration.



PART II

THE HOLY FAMILY

I

The Holy Family

BY SIR JOSHUA REYNOLDS

IN many respects this is a beautiful work of art, possessing certain points of great interest to the contemplative or the mystic mind. A somewhat conventional description of it is as follows :

“ The relative importance of the divine infants is ably discriminated. The robust little saint, the future Baptist, bears his symbolical cross, labelled (in the Latin) with that exclamation with which he afterwards made the deserts ring, ‘ The Lamb of God, that taketh away the sins of the world.’ The little St. John is clad in his skin mantle. His action is perfectly infantile and respectful. . . . The superior air of divine regard on the part of the infant Saviour is worthy of the philosophical mind and bold pencil of its author. Reynolds has sought for, and has found, a principle of elevating the simple innocence of

infancy with deific intelligence." (Regarding Mary, the Mother, or Madonna, he says): "Aiming at virgin innocence and simplicity, the artist has sunk too far towards insipidity. St. Joseph, placed beyond the rest of the group and his figure partly overshadowed, acts his subordinate part with calm dignity, and the benevolent and placid elevation of character which marks his countenance is so fine that we may well suppose Reynolds had entire faith in the divine and royal pedigree as deduced by the evangelists, Matthew and Luke."

THE MYSTIC MEANING
OF
THE HOLY FAMILY

Slowly the Bible of our race is writ,
And not on paper leaves, nor leaves of stone,
Each age, each kindred, adds a verse to it,
Texts of despair, or hope, of joy or moan,
While swings the sea, while mists the mountain shroud,
While thunder's surges burst on cliffs of cloud,
Still at the prophet's feet the nations sit.

II

The Holy Family

IN looking at a picture of the Holy Family it has been the usual custom to regard the persons as separate and quite distinct. Sometimes there are three persons, sometimes four, sometimes only two. When two, they are the Mother and Child. When three, sometimes the father is there, and not the Baptist. Again, sometimes John the Baptist is in the picture with the Virgin and infant Christ, that is, two babies, but no father. In some pictures the father is a small figure in the background. In all of the pictures of this character the figures of the Virgin and Child are of supreme importance, and of the two, that of the Mother is the first. She is the first consideration with the artist. He makes her as beautiful as he can. She may not be exactly our idea of beauty, but she is his. He thinks of his mother or his own beloved and paints the face which evolves out of this idea.

Or he conceives a more beautiful woman still, and depicts her as half woman, half angel. With some it is an ideal figure altogether; very beautiful, while the halo, or glory, surrounding it, if there, takes away from its human aspect. However, this is perhaps just as well, for she is always more than human.

In Sir Joshua Reynolds' "Holy Family," the '*Jesus*' is depicted as a naked male child, and as having plenty of life about him, denoting energy, activity. In some pictures he has his arms about a lamb, to signify that he is synonymous with 'The Lamb' of the Apocalypse, or 'The Ram' of the Zodiac, 'the Lamb of God, which taketh away the sins of the world,' in a mystic sense, but not in a sacrificial conventional sense. Joseph, the father, or foster-father, is usually depicted as an old man, but not always. There is a very beautiful picture by Murillo depicting the father as a handsome young man. And although one may admire this picture very much, and think it indeed more natural to suppose the father of Jesus a young man, it is not in accordance with what the gospel story is intended to teach, and what mystic artists really mean when they depict the father as an old man. It will be observed that he

usually has a long beard, and that he looks very serious, and that he is there to take care of the Mother and Child.

When a St. John is included in a picture, he is sometimes depicted as a child the same age as the divine child. But if the father (Joseph) is not in the picture, sometimes (not always), John is depicted as an adult man. John is never old. When there are two babies, the little St. John is found bearing the cross, and he is clothed in a coat of skin—an animal's skin. He is often pointing at the figure of 'Iêsous,' as much as to say: 'He is the important personage, I am not!' Yet he, John, is important, and often a more beautiful, more attractive figure, with more suggestiveness about him, than that of the infant 'Iêsous.' If 'John' is not on a line with 'Jesus,' he is standing before him. All these things are symbolical.

Such pictures, however, do not refer to a father and a mother, and two infants who were supposedly living some nineteen centuries ago; they refer to mysteries, or spiritual realities of the soul, applicable to the present time. To understand them we must dismiss from our minds the idea that four separate and distinct persons are represented. In reality, they are

all contained in one. One individual soul. The apparently four refer to one consciousness, to progressional states or stages in one personality. The Mother is the Soul, called Virgin, because Soul in itself is pure. Pure soul, or a soul that has become pure, alone can give birth to that consciousness which is 'Iêsous,' the Christos ; a state, condition, or consciousness existing in the inner mind and soul, and not a child in the material sense.

The figure of the male child is a symbol, denoting an active will, a desire to do good in the world for the Glory of God, and an ardent love to God and His Creation. Also, as we have said, a state, and a consciousness—of divinity. This state of being, which is mystically termed 'Iêsous,' or 'In Christ,' results in good thoughts and good deeds, which are, as the Apocalypse says, caught up to Heaven, and there remain, for the Dragon or Serpent of the dust cannot devour or make away with an unselfish act, or a life of self-sacrificing devotion. It is this 'state of being in Christ,' which the evangelists teach metaphorically, as exemplified in the supposed life of Jesus ; esoterically set forth in the Apocalypse, under cover of sacred dramatic art.

In our endeavour to make the matter quite clear, we are compelled to repeat ourselves considerably. From a mystic point of view, this picture, and all of a like nature, represents, not four, but one—personality. It typifies all they who have, or all they who will, find the Master in themselves. ‘Iêsous’ is the Son of the Soul. He is also Son of Man, because he is developed from within the consciousness of mankind. And He is Son of God.

Joseph, the supposed father, or foster-father, denotes previous experience, which always goes before the divine consciousness is awakened ; righteous striving, a soul that has lived many times, and is on its upward way. He stands for a certain mental condition : we may call it intelligence, or intuitive righteousness. Joseph, however, gives place to John, when the time comes. That is a still further uplifting, an understanding, a consciousness not there before.

Repentance means a turning away from sensuality and materialism, a return, or a setting out towards spirituality ; a New Life. A simile of the experience is intended to be illustrated in the allegorical story of the Prodigal Son. The John stage, in itself, does

not need to last long, because it is simply the way leading directly to the Jesus state. The latter has still a great deal to do, and accomplish, before He enters into His glory.

We certainly are not perfect all at once. Besides, perfection is more than virtuous conduct, however important that may be. Perfection is a state of completion in the inner man. In illustration of the divine life, all have to go into the wilderness to be tempted. All are required to suffer. Men try to teach, if they know, as Jesus is depicted in the gospel story. Which is an allegory. All are betrayed by evil, or by weakness, if they have it in themselves. The name 'Joseph,' means, then, a soul of experience, or the Nous, that has had much experience in earth lives, in knowledge, in righteous living, right aspiration. The reason being that it is necessary to have experience of these things, before that stage is reached, typified as that of John and the Master Iêsous. All must gain knowledge, and acquire a love of righteousness, before they attain to wisdom. All must learn to know the difference between good and evil; between spirituality and sensuality; and this kind of knowledge can only be obtained by a multiplicity of earth lives. Besides which, if

we know the life of all, we can sympathize with all, and love other souls as our own ; we are given to know Life in all its forms. It is impossible to gain the wisdom we need in one short earth life.

The Nous, or individual soul, by its upward striving and effort, obtains the requisite knowledge, and becomes ripe (or old), and so in time becomes foster-father to the Iêsous. But the Mother is the Soul-Virgin. A father is that active principle which is instrumental in causing something to be, which was not there before.

Mary, the soul, is said to be his, espoused, promised ; not yet come together. Superior to him in being always pure and virgin. That is, not contaminated by matter. For soul can be encased in matter, and gain wisdom by means of matter, and yet remain pure in its original essence. And even if the soul in man has at one time looked downward to the things of this world she becomes pure as soon as she casts them off. She then looks upward to her true Home, and is mystically virgin. The man himself in his human personal aspect may not be absolutely perfect, yet the individual soul that gives birth to the Iêsous consciousness, is, mystically speaking, virgin soul,

and of pure spiritual substance : giving birth to the spiritual mind. The stage which goes *always* immediately before Jesus, is the stage typified as John (the Baptist). In the Gospel drama John is said to be born a short time before Jesus, not long. He is the forerunner of Jesus, and is related to Him. An intimate relationship existing in the inner consciousness. John proclaims Jesus : makes Him known. He is *not* 'He that should come' ; yet he points to Him : ' We look for another.' And when ' John ' is there, ' Jesus ' is not far off. Before Jesus is said to be born, John comes into being. Before Jesus can teach, He must be baptized by John. Which things are allegorical, and symbolical. When John has done his work, which is brief, he meets with a sudden end. Repentance gives place to sanctification. John bears a cross ; because repentance, or renewal, a new life, and an understanding mind, are obtained by experience, and by suffering.

In *Clothed With the Sun*, we read, that Joseph represents Egypt—not as denoting the body, however, but the mind—and is an old man because Egypt was the senior of Israel, and also because, in the evolution of man, the mind precedes the soul in manifestation.

That he is not shown as the true spouse of Mary, or real father of her son, is because, though the mind may aid these by its knowledge and wisdom, the true spouse of the soul is the Divine Spirit, who is thus the true father of the man regenerate.

THE GOSPEL OF THE BIRTH OF MARY

These things have I spoken unto you in proverbs ;
but the time cometh when I shall no more speak unto
you in proverbs, but I shall shew you plainly of the
Father.

III

The Gospel of the Birth of Mary

IN the Apocryphal New Testament we read of the birth of 'The blessed and ever glorious Virgin Mary.' She is born, as was Isaac, Samson, Samuel, Joseph, and John the Baptist, of parents who are old. That is, of parents who are righteous, and experienced in the godliness of good living.

The birth of Isaac, John or Mary, is as wonderful as the birth of Jesus. But it is not the birth of a woman which is here meant. The story is an allegory. Mary signifies the Soul. Anna, her mother, is Time, 'the rolling Year.' And her father is depicted as a priest of the name of Joachim, who served the Lord. The allegory says the parents of Mary were both old, and past the time for having children. But Mary is not born according to the flesh, she is a gift from above, and her advent is announced by an angel. And She (the Soul) is to be kept holy and undefiled, and

She is to be brought up in the Temple of the Lord (or Holy place within) and “ She shall be filled with the Holy Ghost,” and “ She shall bring forth the Son of the Most High God, who shall be called Jesus, and according to the signification of his name, be the Saviour of all nations.”

This allegory relates not to one woman, but to the birth of the Soul in Mankind, or the consciousness of the birth of the Soul in each man or woman when the time arrives.

For the Soul is born of experience ; of Righteousness ; of godly striving : ‘ The Fear of the Lord ’ ; and of, or in, Time. Anna represents TIME. Time is therefore said to be the Mother of Mary : Experience, or Service, is the Father. The Son of Mary has for guardian or guide—Joseph, not his real spiritual Father, but his foster-father, who looks after him in his youth, providing mental qualities, and character. The Son profits by the experience gone before. And this influence continues to guide him until he is baptized of John, which denotes a further step in the Mystic Life. Iêsous is the Son of Mary (the Soul), and therefore He has no earthly father. The Father of the Iêsous is in Heaven : a spiritual consciousness. All this, as we have

said, denotes states, stages, conditions, and not separate persons. There are many other indications pointing to the fact that 'Mary' is intended to represent 'the Soul.' They are occult, or mystic, significations, which hint at the process of development. Thus, the family of her mother was of Bethlehem, which means 'house of bread'; or 'house of war'; and this appears to signify that by natural means, the simple 'bread' of life, the soul is evolved. Or, that, as 'bread' feeds the life of the body, so life (repeated life in the flesh) feeds the soul.

We hope this is clear. It may appear a little involved. The subject *is* involved, naturally, by the similes of the ancient writers.

And 'house of war' evidently means the warfare of the flesh against the Spirit. Or to reverse it, the warfare of the Spirit against the flesh. Amidst the warfare of which, the Soul of Man is developed, or evolved; and in time prepared to become the Mother of the Spiritual Mind: or Bride of the Lamb. Which must appear confusing until its spiritual signification is realized. This warfare is a constantly recurring theme in the Bible, and other sacred scriptures. Mary springs from

the Royal race and family of David. This signifies the desire for Righteousness which has previously been the animating principle in former earth lives. The personal soul, or the consciousness, must be developed in Time : that is to say, here and now—on the earth. The Universal Soul is celestial and eternal, but consciousness of soul in man is developed, and attained, by means of life, in Time. Can we not now see that Anna is Time, and that age is experience ?

Let no one be discouraged, for if there is a sense of Divine Awfulness : ‘ The Fear of the Lord ’—in a man, it will lead onward to a desire for Righteousness ; and Righteousness will presently lead to knowledge ; and knowledge will take him on to Power ; and so to Council ; Understanding ; and ultimately to Wisdom. The Seven Spirits are One Spirit, in essence. No man can attain to Wisdom, or to the Iêsous, unless he has passed certain preliminary stages. The Seven Spirits are the Divine Spirit : all lead upward to the Eternal. But there is an order in their working.

Some intellectually eminent, though not mystic, writers, have tried to prove that neither Mary nor Joseph were of the Royal House of

David, because Joachim was a priest, and they infer from this that he was of the tribe of Levi—‘ The Priests.’ To interpret the Bible, and other scriptures, literally, is the greatest mistake, and the cause of all the confusion that unfortunately has arisen. ‘ Joachim ’ could be a ‘ son of David,’ and also a ‘ priest of Levi,’ for he is not a man, but a state in man. Joachim represents Desire for God. He is said to be serving both God and man. The God of Joachim, however, is shown to be ‘ the God without ’ ; he has not yet attained to a consciousness of ‘ the God within.’

Regarding the parents of Mary, we are told : “ Their lives were plain and right in the sight of the Lord, *pious* and *faultless* before *men* ; for they divided their substance into three parts ; one, they devoted to the temple, and the offices of the temple.” This *may* mean, care for the body, as the body is the temple of the Spirit. Or it *may* mean a proper regard for the outer form of religion : Reverence. Men worship the God without first : the God within is a later development. Hence the institution of outward churches and forms of worship. “ Another third they distributed among strangers or persons in poor circumstances. And the third they reserved for

themselves, and the uses of their own family.”

But they had no family ; and to use substance, time, or intellect, knowledge, or anything for one’s real self, suggests the inner man. Thus the life is divided into three parts, referring, no doubt, to some occult signification.

We do not retain the Temple, namely, the Body, which does not permanently belong to us as the inner life belongs to us. The mind, represented as social and charitable life, is between the other two. In the sense of body, mind, soul. All are good, but the life of contemplation, meditation, aspiration, devotion, is the inmost, and the most superior.

We have in our possession a valuable book of reproductions—photographs of some of the works of one of the greatest painters the ‘golden age’ in Italy produced.¹ One, a very beautiful picture (in the Louvre), remarkable in design, depicts Anna the mother of Mary, seated, with Mary sitting upon her knees. Mary, not as a child, but as a fully grown and fully developed woman. Bending forward towards the infant ‘Iêsous,’ who is depicted as sporting with a lamb. Anna is not regarding the Jesus or the lamb. Her affec-

¹ Leonardo da Vinci, born 1452.

tionate gaze is concentrated upon the figure of her daughter. Yet she may include the child as well, in her tender regard.

There is a beautiful and suggestive background to this picture.

By this unusual and peculiar position of the two principal figures, Leonardo plainly indicates—to one who knows the truth—that he was aware of certain mystic truths, namely, that Anna and Mary are no mere historical figures, but on the contrary, they typify Time and Soul. That out of Time (Anna) came Soul (Mary): and out of Mary (typifying Soul) came, and comes Iêsous (the Man Regenerate). As it was, so it will be. If the great Master of Art did not mean to convey the above illuminative truth, if we look at the lovely picture from a mundane point of view, it is almost a subject for laughter. Really, it does present some humorous features. We cannot, however, for a moment, think seriously, that this exquisite picture was intended to be regarded in a ludicrous light. It is great and wonderful: not only as being most beautiful in itself, and as an extremely valuable work of art by one of the world's greatest and most gifted Masters; but also, on account of its suggestive symbolism, and

as the outward expression of a mystic interior knowledge.

This idea was evidently quite familiar to Leonardo da Vinci. There is another called : "The Virgin Seated in the Lap of St. Anne." Wherein we see Mary, a full-grown woman, seated on the knee of Anna : holding in her arms the infant Jesus, who is leaning over towards another child (John). This picture is also extremely interesting. In itself, and for the mystic truths it epitomizes. It is really very wonderful : very wonderful, indeed !

Here again, if its symbolical character is not realized, there is something vastly amusing about it. Mary is depicted as having a beautiful face and figure : nothing insipid about her ; or about Anna either. Of course, Anna is older ; but their heads are on a line, and their bodies are close together. Anna's gaze is fixed on the face of Mary, whilst Mary tenderly regards her Son, the infant Jesus. And Jesus leans towards John. Which things are all symbolical and mystic. To repeat what we said before : it is wonderful and marvellous, in its symbolism, in its beauty, and in its human interest. Withal, there is a touch of humour, particularly delightful.

To return to the Gospel of Mary. The Soul (Mary) is dedicated to the service of God. At nine months old, it is stated, she can walk nine steps, which is to signify that she has attained to certain degrees of progression, or perfection. She goes along certain paths, which are called steps. They are also spoken of as labours.

One might have expected that the man, or male, the father, would be of the 'House of war'—of Bethlehem. It is the mother, the woman, who is said to be this, because it is the soul, the female principle, against whom the dragon wages warfare. The male, or father, is said to be of the 'House of David,' which is to indicate an active desire for righteousness, actuated by the 'Fear of the Lord,' the beginning of wisdom. Joachim is represented as a priest, because of an anxiety to serve the Lord. Although outwardly a man of peace, inwardly the soul is striving—for expression, and purity. Thus his wife, Anna, symbolizing both Time and the struggles or labours of the soul in time, is in a state of warfare—'House of war.' The child, or consciousness, they are longing for, is a more intimate knowledge of the Spirit within.

David typifies the man under Grace. Not

perfect, but one who has gone through many preliminary processes. Likewise Joachim, and Joseph, depict the advance of the personality. They also typify the states along which the soul must travel. They have progressed about as far as the lower mind, the intelligence, the conscience, can take them, they await some further development, a further stage, that is capable of turning them from being 'Sons of David' into 'Sons of God.' In Time, therefore, 'Mary of the Heart' is born, the inner consciousness as of a pure soul.

Again, in process of time (Mary is said to be fourteen), she is espoused to Joseph, who is of the same House of David. He is to be the protector of her, and of her Son. For the Soul requires protection. Joseph is the intelligence, the experience, the so-called worldly wisdom that guard and protect. Neither the Soul nor her Son are seen outwardly. The mysteries of the soul are hidden. Joseph, or the Mind, protects them. The works of intellect, charity, rectitude, are observed. But the Soul is always covered, hidden, obscured and protected by the mind, or intellect. Jesus, or Iêsous, is an active state : activity of the soul, that elevates it ; *conscious willing*. Good deeds are caught up to heaven.

The Serpent cannot make away with them.¹

Nevertheless, the Serpent continues to persecute the woman, viz., the Soul. For even after the birth of what is mystically called 'Iêsous,' the soul has to go on battling, 'a little longer,' with the Serpent of astralism and materialism. There are many stages of progression in the life of the Soul. Jesus is said to grow increasing in wisdom, and in favour with God and man. Then comes, mystically, the time typified by John, who is bound by a leather girdle, to signify a condition of bondage to the earth, in accordance with the Law of Karma, or of astral influences that compel the Nous to reincarnation—on the earth. Therefore, as it is said : " Among them that are born of woman, there hath not arisen a greater than John the Baptist. Notwithstanding he that is least in the kingdom is greater than he."

¹ See *The Apocalypse Unsealed*. By J. M. Pryse.



PART III

A MYSTIC WORK

called

THE VISION OF ST. JEROME

OF JOHN THE BAPTIST

There was a man sent from God, whose name was John.

The same came for a witness, to bear witness of the Light, that all men through him might believe.

He was not that Light, but was sent to bear witness of that Light.

THAT was the true Light, which lighteth every man that cometh into the world.

(THAT is Adonai, the Manifestor.)

He was in the world, and the world was made by him, and the world knew him not.

Of John : " Verily, I say unto you, Among them that are born of woman, there hath not arisen a greater than John the Baptist : notwithstanding he that is least in the kingdom is greater than he."

I

The Vision of St. Jerome

BY PARMEGIANO

THIS is a very beautiful mystic picture, representing the figure of the Madonna, seated amid a radiant glow of celestial glory upon a crescent which is the Moon, and some clouds around as the enthroned Queen of Heaven (the Soul) with the infant (Christ) standing between her knees.

Below is the figure of the Baptist, looking towards the spectator, and pointing upward to the Deities. And, in a cavern apart, an old man lies dreaming (asleep, or the body lulled), with one arm embracing a Crucifix.

This is palpably a mystic work of art, by a mystic. And although it is called "The Vision of St. Jerome," the Saint, we presume, had nothing at all to do with this picture.

This is not, in our opinion, a vision of one saint so much as a vision of the glory of the Soul, which any qualified mystic may have.

First of all, there must be such a vision ; and so far as this picture or representation goes, it is the vision of the artist. Because if fifty thousand Jeromes had visions, but not the artist, no picture such as this could have been painted. It is a mystic work of art, painted by a mystic. We know by the picture itself.

The name Parmegiano was bestowed as an honourable cognomen upon Francesco Mazzuoli, an artist of deserved renown, who was born at Parma, in the year 1504. He died at the early age of thirty-seven. Seeing the mystic knowledge this picture exhibits, we are not surprised to learn that at one time the "alluring study of alchemy seized upon Mazzuoli's attention": and although it is stated: "he wasted much of his time and fortune in vain attempts at golden transmutations," we perceive, by the evidence of this work of mystic art, that he wasted no time. And that the 'golden transmutation' he was after lay in the realm of spirit, not in that of earthly gold.

Soul only may detect soul. We can see that this inspired work of art has a special gospel of its own. We cannot see that Jerome has anything to do with it. The saint of that name may have had visions, but his visions

are not those depicted here. It is inspiration, a vision, if you like, of spiritual truths perceived by the artist, and painted, or delineated in this form, instead of in print. It may be regarded as a teaching; mystical, occult Truth, which it might not be possible to explain in ordinary language, at that particular time, which truth must have been revealed to the artist, otherwise he could not have painted this picture. Once painted, it is left for all to see who could, and for any to decipher who would come after him, and be able to do so.

In past times it was the custom of the Church to appropriate works of art. Many were specially painted for the Church. A mystic work could easily be brought into line and made to accord with orthodox tradition by the simple expedient of tacking on to it the name of a saint of the Church. This may have slightly obscured its meaning, and in a measure materialized its signification. The body in the cave is not that of St. Jerome. It represents 'body' in an abstract sense. The figure, called St. John the Baptist, is not intended to portray one man merely: John is a mystic interior state. The Virgin, or Madonna, is not a human mother. She re-

presents the Queen of Heaven : the glorified Soul. The child is not any supposed historical Jesus. He typifies the principle ' Iêsous.' Christ in You : Consciousness of Divinity.

We are told in mystic language that Jesus is born in a cave, which means in the cave of the body. The body itself, to the Nous (or Soul) is a restriction ; a confinement ; a limitation ; but it is also a protection. The Soul, during its abode in a body, is encased in darkness, or in partial darkness, as in a cave. There is sorrow and suffering, many trials to be borne by the Soul during its encasement in matter. If nothing is seen but the flesh, and the pleasures of a sensuous life, the Soul of the individual continues in darkness unenlightened. But the mere pleasures of earth turn to ashes, and the joys of this earthly life in time fade away ; sorrow comes, and ignorance is punished by the natural consequence ; then the Soul in man may be perceived, or felt.

Before a vision (of the character here depicted) can be seen, felt, or understood, the sense body must be stilled, that is, it must lose its overwhelming attraction. This condition is mystically termed ' a sleep ' ; and in the case of Adam ' a deep sleep.' Because the

body is not dead when the celestial vision comes ; it is quiescent, or in a condition of sleep. Not the higher personality, but the lower. The outer body is not really concerned with the Vision ; it is the inner higher mind that sees. The sense nature has ceased, for a time, to be the controlling force. The body has lost its supreme consequence and power over the mind. This Vision comes about eventually by experience, and by suffering in a succession of bodies. The little figure of the old man in the cave asleep, is a symbol of this. He is depicted as aged, as a man of experience ; as ' Joseph ' is, in the gospel story. He is not very attractive in this picture.

According to this mystic artist, the body is of very little importance in the delineation of a vision of this celestial character. It is clutching an emblem of suffering, its cross. According to the truism, ' No Cross, no Crown.' All must go through trial and suffering, at one time or another ; suffering of body, suffering of the mind, in the body, and suffering of the Soul, or the Heart, through its limitation in a body of flesh. So it is said, ' by the sufferings of the outer, the inner is set free.' In a sense, experience is really the same as suffering. To suffer is to gain experi-

ence. This appears to be the end and aim of life, in the body, to gain experience, knowledge, wisdom. As Love and Wisdom are one, it follows that all our sufferings are for good. If we do not see it now, we shall some day.

It is the lot of all men, whether they consciously will it, or not, to carry a cross. To be encased in a body of matter, and to be subject to the allurements of outward things, is a cross to the Soul, or inner self. The Soul is thereby bound ; is not free. So then we see, by means of a small symbol, a great truth depicted. This little figure of an old man asleep in a cave, embracing its cross as though it were most precious, which it is in reality. For it is through the trials and sufferings of earth life the Soul gains knowledge ; attaining ultimately intuitive wisdom.

When the outer senses of the body lose their controlling power, and the personal Soul, or self, has gained a certain amount of knowledge through experience ; then may come the next stage, which is mystically termed that of 'repentance' ; typified by the figure of John the Baptist. This is a stage, a state, or a condition : considerably higher and of vastly more importance than the body in the cave.

A truth grasped and duly set forth by our mystic artist; also, in another way, by the writers of the Gospels: for we believe the Gospels to be symbolical, not historical in the usual outward sense. John the Baptist is *not* a man: he is symbolical of a principle or a condition. He is therefore represented large, and of great importance, in this picture: as, indeed, he is. John is Great. *Among those that are born of earthly conditions there has not arisen a greater than John: nevertheless, they who are least in the kingdom of the Soul are greater than he.* We repeat: John is not a man, he represents a state, a principle, in man. He is said to be born under earthly conditions, or under bondage. That is to say, he is not wholly spiritual, as the 'Iêsous' is spiritual. Hence the saying: 'They who are least in the kingdom (of Iêsous and the Soul) are greater than he.'

John, therefore, represents (what is called) repentance, a new life; ceasing to look down; pointing upward. Moreover, it is a state of trial; hardship; self-denial; and also the spirit of understanding. John is *not* Jesus: he is *the recognition* of the 'Iêsous.' That which sees, knows, and understands what the Iêsous is. A condition of mental life still

in the wilderness of the body. Even as it is written in Isaiah, the prophet, which was known long before the time of a supposed historical Jesus : and referring to this particular state, or condition : not to a man :

“ Behold, I send my messenger before thy face,
Who shall prepare thy way ;
The voice of one crying in the wilderness,
Make ye ready the way of the Lord,
Make his paths straight.”

According to the usual reading of the Gospel narrative :

“ And John was clothed with camel’s hair, and had a leathern girdle about his loins and did eat locusts and wild honey. And he preached, saying, There cometh after me he that is mightier than I, the latchet of whose shoes I am not worthy to stoop down and unloose. I baptized you with water, but he shall baptize you with the Holy Ghost.”

According to a learned exposition by James M. Pryse (taken from the Fourth Gospel), we read : “ There came into being a Man sent forth from (the Light-giving) God ; his Name (was) Iōannēs. This (forerunner) came for witness, that he might bear witness about the Light, that all might have faith through him. He was not the Light, but (he was sent) that he might bear witness about the Light. (The

THE VISION OF ST. JEROME 65

Thought) was that True Light which, when it comes into the world, lights every Man. He was in the world, and through him the world came into being, and (yet) the world did not know him. He came into the (things) that were his own, and they who were his own did not take him (to themselves). But as many as did receive him, to them he gave authority to become children of (the manifested) God (to those having faith in his Name), who were born, not of human parents (neither of the will of (a woman's flesh) nor of the will of a man) but of (the manifested) God. And the Thought became flesh, and encamped among us: and we beheld his Radiance, a Radiance as of a (son) born of one (parent) only (from a father), full of Grace and Truth. (Iōannēs bears witness about him, and cried aloud, saying ' This (Light) it was of whom I said, He who is coming behind me has come to be in front of me, for he was my First.' "

In explanation, J. M. Pryse tells us that Iōannēs (John) is the psychic or magnetic light which precedes, and prepares the way for, the True Light, the noëtic or spiritual illumination. And that, in a sense, Iōannēs-Iêsous are really one, the psycho-spiritual

man. Man came into existence through the Logos, but remains in ignorance of his own true nature, does not become one with his inner God. The spiritually regenerated man is self-born, that is, born from himself as his own father, in the deathless spiritual body. Iōannēs represents the lunar man (psyché), and Iêsous the solar man, or spiritual Self. Regarding the Baptism of John, J. M. Pryse explains :

“ Iōannēs, representing the lunar (psychic) man, can only purify through the magnetic force. This subtile ether permeating the body gradually eliminates the grosser elements and clears the channels for the action of the vital electric fire, which then takes the place of the water, or magnetic nerve-fluid.”

We must refer the reader to the illuminative works of J. M. Pryse.¹

To ‘ witness ’ is to retain in the physical consciousness, the memory of things occurring in the psychic and spiritual worlds, or states : and to ‘ bear witness ’ is to declare them to men who cannot remember, or to help to revive their dormant psychic faculties : or to prepare them to recognize the Vision when it comes.

¹ *The Apocalypse Unsealed. The Magical Message.*

We now return to our mystic picture.

Iōannēs, or John, is here depicted as a young man full of vigour : he is very different to the somnolent body in the cave. He is also very differently represented here to what he is in many paintings, viz., as an infant. Here, he is represented as a man, whilst the Iêsous is quite a young child. However, the symbolism remains pretty much the same : John is still the psychic man, Iêsous is the spiritual. Yet they are connected so closely as to be one consciousness. Iōannēs the psychic man, is still bound to the earth, symbolized by the animal's skin, and the girdle. He is said to be in the wilderness : meaning, wanderings in the body : incarnations not yet complete. The old man, or Adam, viz., the body, does not know the Soul, nor see the Vision. John is that in the man which sees and knows : he is mental and psychic, or magnetic. Now, as we have said before, John does *not* represent one historical man, but a mental and psychic condition : a memory and a consciousness : an attitude : an experience. He depicts a state of mind. He is a consciousness and a recognition of the Soul, and the Iêsous—the Divine Life. In this picture the Virgin, or Madonna, represents the glorified Soul ; sur-

rounded by the beams of the Spiritual Sun : having the Moon (the psychic world) under her. She is the Glorious Queen of Heaven. The Divine Child is Her Son. She is the Woman in Humanity : the Divine Soul. Man is not fully Man until he becomes conscious of Soul. The Soul is beautiful : the Soul is pure.

The Soul is the principal object in this picture. John points to Her : the Iêsous is Hers.

SHE, the Soul, constitutes the GLORIOUS VISION.

THE GLORY OF THE SOUL

II

The Glory of the Soul

See this picture ! 'tis by Parmegiano ;

'Tis the work of a Mystic :

It requires the key of the Mystic
To unravel its meaning.

This is real art—not a pot-boiler—

It refers to the Soul.

It is great.

It is true to-day, and for ever.

Do you wish to know its meaning ?

It is called—" The Vision of St. Jerome."

It is—The Vision of all who are Mystics.

Exactly the same, no matter what name.

Not Jerome, any more than you or I.

The Artist—true Artist, produced it.

A Mystic—true Mystic Parmegiano.

It is My Vision, Your Vision, just as much as
Jerome's.

'Tis an artistic Bible, painted by Parmegiano,

Who was a Mystic, a Seer, a Spiritual Teacher.

There is great meaning in it.

The name Jerome is a blind,
It is not the Vision of one man,
But the Vision of all spiritual men.
The Artist shows by this picture
That which was in him.

Beauty, Love, Wisdom, Understanding,
Self-sacrifice, Repentance, Spirituality,
The Glory of the Soul.

The Soul of the Artist produced it.
The finger of God called it forth.
It is the whole Gospel portrayed at a glance—
Inspiration embodied.

O, Wondrous Soul of the Artist !
How many, or few, have grasped
Your meaning sublime ?

The old man in the cave is the body, asleep ;
As Adam asleep in the garden.
He comes of the earth, and is confined, as in a
cave ;

And he grasps his emblem, his Cross.
Other things are laid aside.

He is depicted as old, like Joseph,
A man of Experience, other lives, not foolish ;
No foolish soul finds the Christ !
He must sleep, or lull the desires of the body,
He has tasted them all, and he knows them to
be

THE VISION OF ST. JEROME 73

Delusion—a snare, and as Vanity.

John (Understanding), a young man,

Vigorous, a New Life : One who can show
the Way ;

A Principle. Not one man merely—

A fulfilment of Experience of Life in the body.

Life in the flesh is insufficient to satisfy the
cravings of man,

Or give that Divine satisfaction his nature
demands.

Worn out with toilsome journeys, he sees in a
vision,

The Virgin, the Beautiful Virgin. His Soul !
Ever pure, ever glorious and shining.

'Tis John, the Lustrater, who shows him ;

Who points the Way to deliverance

From the World and the Flesh (also called
Satan)

To the Soul, in the clouds, which are dark
underneath, near the earth,

But glorious and shining with Sunlight above.

Her Seat is the Moon.

The Moon, Symbol of the psychic world, is
dark herself, but reflects the Light of the
Sun.

So the Soul is seated on the Moon, for She is
instructed by both Darkness and Light.

74 LIGHT ON MYSTIC ART

The Soul is pure Virgin Substance ;
Beneath are dark clouds,
Above, the Radiance of Glory ;
The Spirit of The Holy, Eternal, The Good.

See the Beautiful, Beautiful Virgin !
The Glorious, most Glorious Soul !
Not one woman, but The Woman
 In ALL MEN.

The Mother of all men,
The Bride of the Lamb,
The perfected Soul.
That of which we are all made,
And THAT which we become ;
 The Substance of Matter ;
Not matter, not Nature, but Soul.

The Spirit of God is not seen.
Except as The Glory—The Light above.
No man hath seen the Father.

The Child. What of the Child ?
The Christos, Son of the Virgin,
Ever young, loving and lovely.
A lively male child : What of Him ?
The meaning, like the rest of the picture, is
 secret, interior, mystic.
' Christos ' is a consciousness : a knowledge
 of divinity :

THE VISION OF ST. JEROME 75

This state, 'Iêsous,' is born of the Soul and
the Spirit.

Representing : Gifts, Graces, Thoughts, Acts :
Which are caught up, and go straight to the
Heavenly Kingdom.

Thoughts, Acts, Gifts, Graces, always new,
fresh and vigorous.

Doing the Will of the Eternal.

Ever ready to help and to bless.

He is that active principle which unites
The Soul and the Spirit.

Iêsous is the Spiritual Mind :

Also a manifestation of the Uttered Word :
The Logos (in Man).

All may attain : By striving, by living and
dying, by loving and doing.

Looking upward (aspiring)

To the Soul, that is waiting, ever waiting

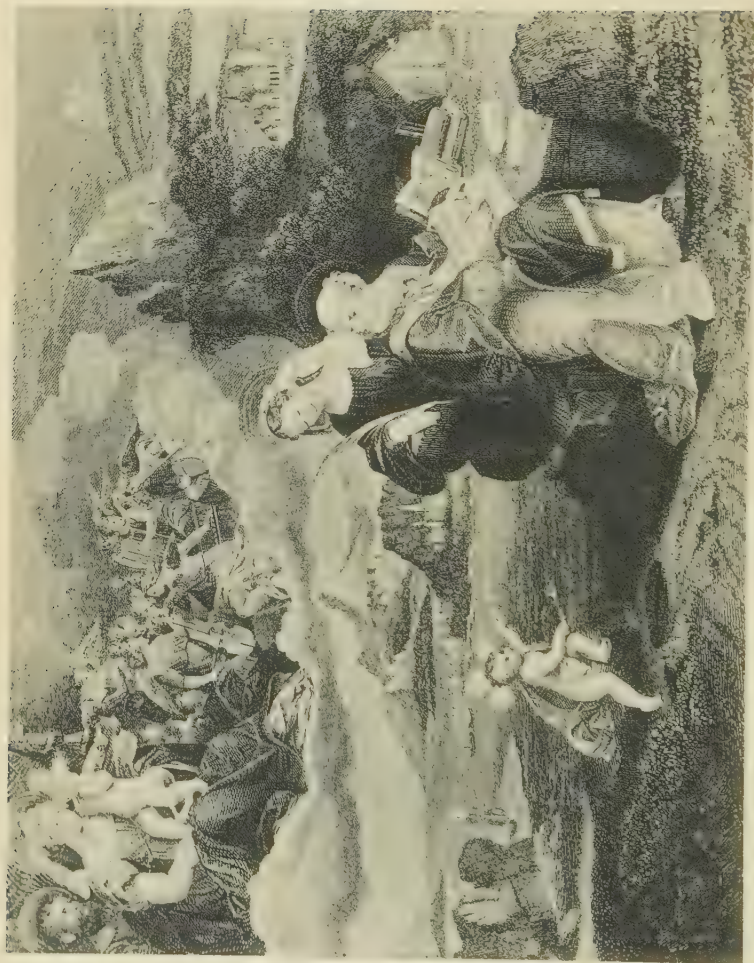
Above us, yet IN US.

We are of Her and in Her.

She is ours when we find Her :

Thrice Glorious and Beautiful SOUL.

" Jōhannā."



PART IV

A PICTURE CALLED

THE VISION OF SAINT AUGUSTINE

In reality

A VISION OF THE HOLY TRINITY

DESIGNED BY BENVENUTO TISIO

I

The Vision of Saint Augustine

BY BENVENUTO TISIO, SURNAMED GAROFALO

THIS Artist received the name Garofalo on account of his marking his works with a flower, probably the violet. He is supposed to have died in Ferrara in the year 1559.

The St. Augustine whose vision is here depicted, was not the bishop of that name who converted our Kentish King, Ethelbert, to Christianity, and who has been emphatically styled 'The Apostle of England'; but a bishop of Hippo in Africa, and a father of the Church, who preceded him of Canterbury about a century and a half; and like him, was very zealous, fond of power, and of distinction as a polemic writer.

Among the mysteries which he aspired to unravel, and proposed to display, was that of the Holy Trinity; and whilst engaged in the necessary studies, he dreamed that a little

child, seated by the seaside, and holding a ladle, warned him that it would be easier for himself to transfer the contents of the ocean into a small hole which appeared in the earth before him, than for any exertion of human intellect to reach the sublime heights of that recondite mystery. The saint, therefore, desisted, with real or well-feigned reluctance, which Benvenuto has very ably expressed in the picture before us. Behind the holy student, who is attired in his episcopal robes, stands the beautiful St. Catherine, crowned, and holding her palm of martyrdom : and on the clouds above, the Holy Family, of colossal dimensions, are benevolently regarding what passes below, while a choir of some twenty angels are delighting them with a celestial concert of instrumental music.

So runs the ordinary description.

THE TRINITY
OR
HOLY FAMILY IN HEAVEN

God sends His teachers into every age,
To every clime, and every race of men ;
With revelations fitted to their growth
And shape of mind, nor gives the realm of Truth
Into the selfish rule of one sole race ;

Therefore, each form of worship that hath swayed
The life of man, and given it to grasp
The master key of knowledge—reverence—
Enfolds some germs of goodness and of right.

II

A Vision of the Trinity or Holy Family

THERE is, at first sight, something rather ludicrous about the design of this picture.

The inspiration would appear much finer ; but the artist has made the figures small, and there is so much in it, that it appears a little childish. It is not really so ; it is only the first impression.

Notice the look of surprised astonishment and irritated annoyance on the face of St. Augustine at the intrusion of the sprightly little figure of the Christ, or Cupid, or spirit, whatever the little dancing figure is intended to indicate on the seashore, appearing with a ladle, which might be a spade ; and except for the rays, might be taken for any mother's darling, digging holes in the sand, and shouting with delight, " Come and see, father, what a lovely hole I've made." The saint, turning with some show of petulance, saying, " Good

gracious me ! Where's nurse ? I'm busy with the Trinity ! I do wish, Catherine, you would insist on nurse keeping that child quiet ! It's time for his bath ! It is really a pity a venerable saint like myself cannot be left in peace to pursue my abstruse speculations." And St. Catherine, saying, " I think besides the child I hear the angels singing in the sky." And St. Augustine replying, " How foolish you are, you women, always fancying some nonsense or other ! I thought you were going to help me to unravel this knotty point ; and you talk of angels in the sky ; could anything be more absurd ? " We might imagine the above to be what St. Augustine is saying. We cannot say if this, or a similar vision, appeared to the saint or not. Probably not as here represented.

The picture as it is, is a production of the artist Benvenuto Tisio. It is a work of inspiration containing mystic wisdom. We will try to get at some of its meaning if possible. There is more in it than first appears.

It has been said that all speculations regarding the Trinity are futile ; that the Trinity as an abstract idea is more than the mind of man can fathom ; as well try to ladle out the great ocean into the little hole, as try to un-

ravel the mystery of its meaning and import. Perhaps we may be allowed to add, by ordinary methods of mental effort, or by priestly lore. Yet the artist has something to say about it : if not in words, he speaks in symbol by means of his art. He appears to say something like this :

“ You men, you mentally proud clerics, are all wrong, with your perverted ideas of an entirely male Deity : your Trinity, of God the Father : God the Son ; and God the Holy Ghost : all represented in a male aspect. All wrong ! And, so long as you can see only the male in the Godhead, and only male in humanity, your labours are in vain. You persist in ignoring the Soul, the female element, which is of equal, if not of superior importance to the mind : certainly of more value than the lower mind. And until you can see this, it were better to leave the question of the Trinity alone ! ”

Look at the picture : There is the man on earth (supposed to be Augustine) trying to puzzle things out by means of his own brains, intellect, or the lower mind. He is not conscious of Soul : not spiritually enlightened. At the back of him stands a woman, typical of Soul ; probably intended to represent the

Soul of the man, but thrust back; kept in the background, overpowered by the self-conceit of the mental mind. And the little child (the Christos), some distance away, trying to teach, but with little success. The man does not look happy about things; he is rather surprised and annoyed. Now here we see a trinity of three persons portrayed as existing on earth: the man, self-sufficient in his mental pride, all-important to himself; the woman (Soul) behind, kept back; intuition in subservience to the lower mind: and the child, who represents the Christos, or Teacher, the intuitive spiritual mind, who is not near; really some distance away, and regarded as an unwelcome intruder upon the mental abstractions of the unattractive Augustine.

Now look up, and see, a truer conception of the Trinity is portrayed above, in the sky. The Holy Family in Heaven: prototype of the Godhead and individual man, when he becomes Man complete. Namely, the Mother, here the first and most important: the Father, but a little behind the Mother: and the Child, in the arms of its Mother. These typify or suggest the order of a Celestial Trinity.

We must put the picture on one side for a

THE VISION OF ST. AUGUSTINE 87

short time, in order to try to explain certain points of doctrine, by means of which we reconcile Unitarians and Trinitarians.

Pure Spirit : Supreme : Eternal, is One ;
Undivided : All-One : Yet Unknown.

We will borrow a few words of another.¹

“ There is, then, One Absolute Incognizable Essence, not *a* Being, but the essence of all being—Beness. The Ever-Unknowable Being absolutely beyond all finite existences and causes can hardly be spoken of in physical language, for not only are there no words which will convey even a slight idea of THAT, but the finite mind cannot comprehend THAT which is above and beyond all finite things. All that has ever been written and said regarding the Absolute is as naught, for we learn little from such writings and speeches, except that we can never know the Incognizable. Yet must explanation after explanation be offered as a stimulus to the inner man.

“ If we look around, above, and beneath us, we realize that all is God. Letting the mind go out into Space, to the Planets, to the Sun . . . beyond the Milky Way—what do we find? Infinity ! Myriads of globes, worlds, stars, universes, and above them, containing

¹ Leonard Bosman, in *The Sacred Names of God*.

them, Space illimitable, boundless, fathomless, beyond the grasp and conception of the greatest and most erudite brain of earth.

“What does it all mean? What is this Infinite Space in which innumerable universes are continually appearing and disappearing like great marbles in a Cosmic Playground?”

“The answer comes booming across the great spaces of the Infinite: Space is the highest ‘attribute’; the nearest realization we can obtain, of the All God *Parabrahman*; *Jehovah*: in a word, all *this* is THAT, the Unnameable, the Ever - Incomprehensible Eternal Query ‘WHO’; called in our modern halting language, God—the Absolute All.”

In the above extract Leonard Bosman, in a few luminous sentences, has managed to convey many ideas. Whilst heartily commending the bulk of his writing, we are not sure he is quite correct in his diagnosis of Space as an ‘attribute.’ We may be wrong, and he may be right. It is difficult to say what Space is. We find very little said about Space in that storehouse of wisdom, *The Perfect Way*. In regard to the Divine Soul we read that Soul is not Space, but the within of Space.

Unitarians will profess that the Absolute All, or the Unity, as they say, represents their One

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God. Believers in the Unity, those calling themselves Unitarians, and others, protest against the doctrine of the Trinity : some of them very strongly. Unitarians, however, know no more about THAT : the One Eternal, than Trinitarians do. That which is incomprehensible cannot be cognized. The One Alone cannot be known. Therefore to Become Known the One becomes manifest. And this is by means of Three Principles. First, there is ONE : Who is ALL. The ONE becomes TWO : the TWO become THREE. If GOD is Father : THAT is Mother also. The absolute Unknowable Father-Mother is declared and realized through the Manifested God and His Universe.

“ Within THAT Absolute is ever welling up a fount of Life, Light, and Love, called Adonai, the Lord or Ishvara. In the Eternal Bosom of Space, or Father-Mother or Spirit-Matter, the dual aspect of Space, is ever a Great Potentiality of becoming, or making an appearance of many, of manifestation. This is caused by the second attribute of the Absolute All-Motion, the Great Breath which is ever forthcoming and returning, as it were welling up from the Centre to the Circumference and withdrawing thence to its own Source.”¹

¹ The same.

L. Bosman truly says : “ It is a difficult subject for the finite mind to grasp, which can far easier understand an object, and so it is necessary to present the conception over and over again, ever with new phrases, for that which will appeal to one mind may leave no impression on another. The simplest words may probably make the deepest impression.”

In regard to the Trinity, we cannot do better than quote another passage from Bosman’s valuable work : *The Sacred Names of God*.

“ The Absolute All is, then, a Trinity, as is every Unity. This needs but little explanation, for if within the Absolute All, if within Space, a Universe appears, brought forth or created, and moving in perfect regularity, then there must be within Space the hidden substance from which it is created. Moreover, if we have a creation, there must be THAT which causes it, there must, at least, be a Reason for it. Again, motion is not created, for there is nothing of which to create it, the very idea being beyond conception. We have, therefore, THREE UNCREATED ‘ Attributes ’ of THAT which symbolizes itself to our minds as Space, viz. : Cause or Spirit, Non-mental Substance, the Root or essence of Matter, and

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Eternal Motion. This is the fundamental Trinity by which all Trinities are measured, this is God in the highest, truest, and fundamental sense, which being named, all things are named, for **THAT** is the **ALL**, and all is **THAT**.

“**THAT** ever *persists* whilst the appearances which arise, the Universes and Globes, merely *exist*.

“ If we can become clear as to our acceptance of the meaning of the words ‘existing’ and ‘persisting,’ we shall realize the purpose of Life. Existence means simply a condition which is out of (*ex*) or away from the Absolute All. Persistence is that which *is through* and beyond (*per*) all time and space. When the Universe disappears, it melts away into a state of flux, which is invisible to the human eye, but yet ever *persists*, even though it has finished *existing*. Ever within this great Ocean of Substance, must be necessarily a certain Power of Becoming, that attribute of God which causes this Substance, which *persists*, to come forth and become visible and manifest, to make itself known as a Universe, *and exist*.

“ This truly is the Purpose of Life. We *exist*, or come away from the One All (the Father’s mansion), and are, as it were, in a

far country, existing but yet lacking some higher realization of the All. Then, after ages, we tire, like the Prodigal Son, of just *existing*, and yearn to return to the Father's House. Having realized the emptiness of passing things, and in this way having built up a strong centre of *self*-consciousness, we seek and find the Path of Return, the hard and narrow way . . . which takes us back to the Father's House. Thus we learn to appreciate and *know* that All-Consciousness in its fullness, and enjoy the resulting bliss of Paradise and return to incarnate on earth to help our fellow pilgrims who are, as yet, just blindly groping for the Way, the Truth, and the Light. This, then, is the Purpose of Life. . . . That we may learn to realize and appreciate our own Absolute *persistence* and *know* that we all, *though appearing as many*, are yet Unity, that the SELF is the All and we are THAT, that God's Life is everywhere and in everything, and we are THAT. Existence is a mere signpost on the Way to the ALL, the Father's Mansion."

Thus, in other words we *may* say: The Mother is Space, containing within Itself Divine Substance: THAT which *sub*-stands and supports all matter, all phenomenal being, namely SOUL. The Father is Divine Will,

Power, Energy, Motion, SPIRIT. The Son, produced from the Mother-Father, is variously named Logos : Word : Divine Thought : Adonai : Manifestor of the Mother-Father. Himself partaking of THAT, and being THAT. Adonai is the Manifestor of the Universe. This, then, is a Holy Trinity of Mother-Father-Son. From These Supreme Three proceed the Holy Spirit—Seven in One.

The word Trinity, or Holy Trinity, is not in the Bible, Unitarians object. We declare our conviction that many things are true (true ideas, true conceptions) that are not specifically set forth in plain language in the Bible ; which is an occult book, requiring lengthy explanations. The inner meaning of the various names given to denote Deity throw a light upon the subject when they are explained and understood. The One Absolute, THAT, WHO, WAS, before the beginning is not mentioned. The Bible commences with the beginning of differentiation. God and the Waters are Two : The Spirit—we say—Will, or Motion, moving on the face of Space : Space containing in Itself Original Soul-Substance. The Lord God of the second chapter is not exactly the same as the Spirit of God moving on the face of the Waters.

God said: Let there be Light and there was light. The Lord God is Adonai, and He is Light and Life. Adonai is the Logos: the First Logos, or the Divine Thought. Also Manifestor of the Universe. There are, then, very early in the Bible, mention of Three Supreme Powers.

Unitarians profess to believe that the name translated Jehovah means one God. They are mistaken. YHVH (translated Jehovah) has many meanings. Each letter has a separate signification, meaning a different aspect of Divine Powers. The *Secret Doctrine* states that almost anything can be made out of this name: but that its true meaning is man and woman, or humanity composed of its two sexes. It is also stated that the word J'hovah is a compound of two words meaning Father-Mother: or the same as Jah-Eve, has the primary signification of hermaphrodite existence or being, as male-female. Again, the name IHVH means four, not one merely: that is, it contains four meanings, or persons in one: 'I' is the Father, 'God'; 'H' is 'He' the Mother; 'V' is 'Vau,' the Son, and 'H,' 'He' repeated at the end of the word, is generation, the act of birth, or 'coming forth by day.' Thus the idea that the term

Jhvh means One living male God is a mistaken conception. Its real meaning is Humanity brought forth by a Supreme Trinity of Powers.

Whether we call it the Ain-Suph, the Boundless Space, the Absolute, the All or NO-THING, we are no nearer comprehending the Absolute. As Absolute All, it cannot create, because no materials are in existence. It has to become ; to make Itself manifest, to polarize Itself, as it were, and this polarization gives the *idea* of the One becoming Two. From these Two, the Mother and Father, arises the Son.

“ Here, then,” says Bosman, “ we have the highest metaphysical conception of the Trinity anthropomorphized and degraded in the purely physical plane in the Orthodox Christian Church.”

Again : It appears that the God first mentioned in the Bible is a mistranslation, that it should read Elohim. Elohim is the Holy Spirit, containing Seven Aspects, or Powers ; Seven in One.

L. Bosman says :

“ It is very curious to note that in Genesis, during the days of ‘ Creation,’ only Elohim is spoken of and translated (erroneously) ‘ God.’ This occurs continually, until after the resting of the Seventh Day, when suddenly,

we read instead of 'God' (Elohim), 'the Lord God' (Jehovah Elohim). This is a confirmation of the teaching given us by a Qabalist, which shows that Jehovah represents the Higher Self microcosmically and the SELF throughout the ALL. It is, in fact, the same as the Parabrahman of the Hindus. (He who was, He who is, and He who will be), the potentiality of Threeness, within the Boundless Unmanifested Absolute, the Ain-Suph or No-thing."

H. P. Blavatsky remarks :

"To screen the real mysterious name of Ain-Suph—the Boundless and Endless No-thing—the Kabbalists have brought forward the compound attribute—appellation of one of the personal Creative Elohim, whose name was Yah, or Jah—the letters 'i' or 'y' or 'j' being interchangeable—or Jah-Hovah, i.e., *male and female*; Jah-Eve, a hermaphrodite, or the *first form of humanity*, the original Adam of Earth, not even Adam Kadmon, whose, 'Mind-born Son' is the earthly Jah-Hovah, mystically. And knowing this, the crafty Rabbin-Kabbalist has made of it a name so *secret* that he could not divulge it later on without exposing the whole scheme, and thus he was obliged to make it *sacred*.'"¹

¹ *Secret Doctrine.*

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Nevertheless (L. Bosman says) the true Kabbalists knew well the inner meaning of YHVH and referred it to the Inner God of All, the One Life.

According to Elias Gewurz :

“ The name (YHVH) is like that of OM, which in Sanskrit is very much revered. It is never uttered in vain or even lightly. It appears only *after* the seven days of Creation because it represents the Perfected One in His All Power. But to be omnipotent it requires the completion of all things ” (“ Say, rather, the completion of a cycle—a consummation of things,” says Leonard Bosman) “ and this will only be the case here below (for mankind) after the seven ‘ days ’ of Creation.”

The meaning of the passage is mystic, secret, not easy to explain.

Instead of the very restrained sectarian rendering : “ Hear, O Israel, the Lord our God is One,” it is better to say : “ Hear, O you who go straight to God, Jehovah the God within us is Unity and we are One.” When the Seventh Period is accomplished the prayer for Unity may be said.

In YHVH we have a wonder-symbol showing that ‘ Jehovah ’ represents the Self both in the manifested and the unmanifested All.

The word called YHVH is a collection of symbols scintillating with meaning, as is ever the case with true symbols. Many definitions have been given (says Leonard Bosman) but none contain the full explanation of the Cosmic truths—hidden. Though each (explanation) applied according to its plane of manifestation, may be right as far as it goes.

The name El Shaddai, translated 'Almighty,' signifies the Breasted God, and is used when the mode of the Divine nature implied is of a feminine character.

In God (Elohim) before the beginning, all things were potential. As Living Substance,¹ God is One. As Life and Substance, God is Twain. HE is the Life, and SHE is the Substance.

The Original One : Living Substance : known also as Space, is MOTHER, represented by the symbol O. Boundless Space.

If Unitarians knew that which they profess, i.e., the One God—the Original—they would be wiser to describe IT in terms of MOTHER rather than that of FATHER.

She is not Nature : She is not Matter : She is not Space, but is the *within* of Space. She

¹ See *The Perfect Way*. By A. Kingsford and E. Maitland.

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underlies (*sub*-stands) that whereof all things are made. She is mystically styled the Blessed Virgin, and in token of her Divine Motherhood and heavenly derivation and attributes, is represented as clad in celestial azure, and bearing in Her arms the infant Man, in whom, regenerate and reborn of Her own immaculate substance, the universe is redeemed.

We will now consider a passage or two taken from the Tao Teh King, containing the wise sayings of the ancient Chinese sage and philosopher, known as Lao Tzŭ, the date of whose birth is said to have been 604 B.C. The name Lao Tzŭ means 'old young.' He may be thought of as 'the old child' or 'young old man' or as 'the old philosopher.' But we surmise the name 'old young' has a mystic meaning, which may be interpreted: old in experience, old in knowledge, but young in the Kingdom, ever young in Spirit. He would call it TAO.

" In Tao is Unity of Life,
In Unity is Duality of Life,
In Duality is Trinity of Life,
In Trinity all beings have Life."

In one passage he says: " I revere the Mother, Sustainer of all things."

“ To possess Inner Life we enter it by our own private doorway.”

“ The world has a First Cause, which may be regarded as the Mother of the World. When one has the Mother, one can know the Child. He who knows the Child and still keeps the Mother, though his body perish, shall run no risk of harm.”

“ The Tao which can be expressed in words is not the eternal Tao ; the name which can be uttered is not its eternal name. Without a name, it is the beginning of Heaven and Earth ; with a name, it is the Mother of all things. Only one who is eternally free from earthly passions can apprehend its spiritual essence. . . . The spiritual and the material, though we call them by different names, are one and the same.

“ This sameness is a mystery—the mystery of mysteries. It is the gate of all spirituality.”

“ Tao in itself is vague, impalpable. . . . Yet within it there is Form. How vague, how impalpable ! Yet within it there is Substance. How profound, how obscure ! Yet within it there is a Vital Principle. This

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Principle is the Quintessence of Reality, and out of it comes Truth."

" There is something, chaotic yet complete, which existed before Heaven and Earth. Oh, how still it is, and formless, standing alone without changing, reaching everywhere without suffering harm ! It must be regarded as the Mother of the Universe. Its name I know not. To designate it, I call it Tao."

" All things under Heaven derive their being from Tao in the form of Existence ; Tao in the form of Existence sprung from Tao in the form of Non-Existence.

" Tao produced Unity ; Unity produced Duality ; Duality produced Trinity ; and Trinity produced all existing objects."

Having a close reference to our elucidation of the interesting and suggestive picture before us ; and as aids to assist the reader to a better and a more complete understanding of That, which is termed The Trinity, the above extracts (all) are of great value.

Before closing this Chapter, let us take another look at the work of art, called " The

Vision of St. Augustine," mystically "The Trinity."

The Angels represent the Heavenly Host, giving Praise, Glory, and Honour. What is it they Glory, and Praise, and honour? Is it a single Male Deity, a sort of glorified Father Christmas of childish fancy? Not so! That which they praise and glorify is The Trinity; typified, or symbolized, under the figures of Mother, Father, Child: and therein, all Creation.

We observe a little figure wandering alone by the sea-shore. He seems to be doing nothing, and we wonder why he is there. Maybe he is intended to illustrate the truth, i.e., that so long as man (typifying mind without soul) wanders alone, he will do nothing. Which is to say, nothing of any importance; nothing but wander by the Sea of Infinitude.

A man, or the mind in Man, that cannot perceive Soul, the woman in Creation, and the Mother in Deity—in The Trinity—wanders, and will continue to wander, a lone figure on the sea-shore.

The little formal stone churches stuck here and there appear out of place; paltry, unnecessary; superfluous. So they are in reality in comparison with the Glorious Vision seen

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in the sky. All the works of men's hands are paltry and mean compared to the Heavenly Vision.

This picture has great suggestive power, even though the figures are small. It is a mystic work of art.



THE HOLY TRINITY

From the Illuminations of Anna (Bonus) Kingsford's
The Perfect Way.



III

Of the Trinity

IN *The Perfect Way*, we read: "By the Vision of God as the Lord, the seer knows also that of this celestial kingdom within, the King is also the Queen; that, in respect of form no less than of substance, man is created in God's 'own image, male and female'; and that in ascending to and becoming 'one with the Father,' man ascends to and becomes one with the Mother.

"For in the form beheld in the vision of ADONAI, both HE and SHE are manifested. Who, then, is ADONAI?

"This is a question the reply to which involves the Mystery of the Trinity. Manifestation is by generation. Generation is not of one but of twain. And inasmuch as that which is generated partakes the nature of the generators, it also is dual. That, then, which in the current presentation of the doctrine of the Trinity is termed the Father and First

Person in the Godhead, is really the Father-Mother. And that which is theologically said to be begotten of them and called the Second Person and Son, is also dual, being not 'Son' merely, but prototype of both sexes, and called in token thereof, Io, Jehovah, Elshaddai, Adonai—names, each of which implies duality.

"Having for Father the Spirit which is Life, and for Mother the 'Great Deep' which is Substance, Adonai possesses the potency of both, and wields the dual powers of all things. And from the Godhead thus constituted proceeds, through Adonai, the uncreated Creative Spirit, the informer and fashioner of all things. This Spirit it is who, theologically, is called the Holy Ghost, and the Third Person, the aspect of God as the Mother having been *ignored or suppressed* by a *priesthood desirous of preserving a purely masculine conception* of the Godhead. By the above presentation both the Churches, Eastern and Western, are right in what they affirm respecting the procession of the Holy Ghost, and wrong in what they deny.

"This, the necessary method of the divine evolution and procession, for both Macrocosm and Microcosm, is duly set forth in the very commencement of the book of Genesis; being

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expressed in the words : ‘ And the Spirit of God moved upon the face of the Waters : and God SAID, Let there be Light, and there was Light.’ For, whenever and wherever creation—or manifestation by generation—occurs, God the Father co-operates with God the Mother—as Force moving in Substance—and produces the Utterance, Word, Logos, or Adonai—at once God and the expression of God. And of this Logos the Holy Spirit, in turn, is the Expression or Creative medium. For, as Adonai is the Word or Expression whereby is manifested God, so the Holy Spirit, or Primal Light—Itself Sevenfold—is the Radiance whereby is revealed and manifested the Lord. Now the Manifestation of the Lord—which also is the manifestation of God—occurs through the working in Substance of the Elohim or Seven Spirits of God, namely :

The Spirit of Wisdom,
The Spirit of Understanding,
The Spirit of Council,
The Spirit of Power,
The Spirit of Knowledge,
The Spirit of Righteousness, and
The Spirit of Divine Awfulness.

“These are the Powers, or Elohim, of God.

They are co-equal and co-eternal. Each has in itself the nature of the whole. Each is a perfect entity. Of them all is the whole of God's substance pervaded. And in their individual manifestations they are the Gods—from whose number first of all the number seven derives its sanctity. They are the Powers under whose immediate superintendence Creation, whether of great or small, occurs. And of Them is the whole of the Divine Substance pervaded—the Substance of all that is.

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“This then is the order of the Divine Procession. First the Unity, or ‘Darkness’ of the ‘Invisible Light.’ Second, the Duality, the Spirit and the Deep, or Energy and Space. Thirdly, the Trinity, the Father, the Mother, and Their Joint expression or ‘Word.’ Last, the Plurality, the Sevenfold Light and Elohim of God. Such is the ‘generation’ of the Heavens or Celestial region, both in the universal and in the individual. And within the experience of each individual lies the possibility of the verification thereof. For in due time, to each who seeks for it, ‘the Holy Spirit teaches all things and brings all things to remembrance.’”



PART V

ST. JEROME AND THE ANGEL

THE SPIRIT

The hour cometh, and Now is, When the true worshippers shall worship the Father in spirit and in truth : for the Father seeketh such to worship Him.

God is Spirit ; and they that worship Him MUST worship HIM in Spirit and in Truth.

And the Spirit and The Bride say, Come :

And let him that heareth say, Come.

And let him that is athirst, Come.

And whosoever will, let him take the water of life freely.

I

St. Jerome and the Angel

BY DOMENICHINO

WE learn that St. Jerome was a studious recluse, and distinguished theologian of the fourth century of the Christian era, who, after travelling in pursuit of divine knowledge from Italy, to Antioch, and to Jerusalem, finally founded a monastery at Bethlehem, by the assistance of Paula (a devout Christian lady), over which he presided.

“For the more complete abstraction of his mind from all temporal concerns, he is reported to have occasionally inhabited a cavern in the deserts of Syria, where a lion attended and guarded him, and where he lived a hermit life, absorbed in the study of the sacred Scriptures. Here he wrote critical dissertations on particular texts, and here (if traditionary legends are to be listened to) he,

in part at least, effected that Latin version of the Old Testament which is since adopted by the appellation of 'The Vulgate.'

"Domenichino has represented the holy hermit seated within this rocky retirement, engaged in his pious labours, with his books and antique scrolls of reference open before him, and nearly in a state of nudity—a scarlet mantle, which passes across his knees, and is loosely thrown over his shoulders, being his only covering. His limbs are of Herculean mould, and are finely drawn; his figure bearing some (though not very near) resemblance to the celebrated statue of Moses, from the chisel of Michael Angelo. The scarlet drapery denotes that he had attained the clerical dignity of a cardinal of the Church of Rome. A Cardinal's hat, too, rests against the skull, which groups with some books, constituting the cavern library of the holy student, whose guardian lion is present, but is too small to be very formidable. Several caverns, which were formerly tenanted by hermits, are yet remaining according to the accounts of travellers, about 'The Mountain of Temptation'—the scene of Milton's *Paradise Regained*—of which Jerome is, by the

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monkish historians, believed to have inhabited one : but these are chiefly near the summit of the said mountain, and Domenichino appears not to have contemplated this circumstance, his distant horizon being low. But a glimpse of the Jordan and some woodland, appear in the distance. That an angel should have assisted the saint in such pious and profound studies, will surprise no good Catholic. But the figure of Domenichino's angel is somewhat heavy, particularly the arms : his complexion is delicate, as doubtless it should be, when compared with the robustness of that of the mortal ; and his light crimson drapery, while it plays round his figure, partakes of his floating motion.

“ The rocky cave is dark and formless, except where its mouth, fringed with foliage, cuts against the sky.”

The next paragraph is slightly amusing !

“ Beneath the foot of a stick, which serves to support the books and hermitage furniture may be obscurely traced a kid's head, at the right-hand corner of the foreground, of which we do not understand the meaning, unless it should be intended to imply that the lion took his meals within the cave, and that it was, in fact, no other than a lion's den, which the saint

had selected and converted to a scene of theological study."

It appears, however, to one who knows something about mysticism, that this is not a picture of an actual occurrence ; it is a mystic picture, by a mystic and spiritual artist, and is simply backed up, in a slight degree, by certain legends regarding a holy man of the Catholic Church. The legend itself is myth, or in symbol. It is soul experience, not bodily. To treat its meaning from a material point of view is to miss the meaning altogether, as we will attempt to explain.

The cave, the man, the lion, the angel, are the four parts of one man. The cave is the material, or outward ; the lion is the astral ; the man is the true man or Soul, and the Angel is the Spirit of God in the Soul, speaking to it and directing it.

Whatever way we look at it, it is a picture of inspiration.

THE SOUL IN THE CAVE

Born from the darkest age
Of superstition is that ancient creed
That matter is the enemy of good,
Accursed and hateful to The Infinite ;
For every atom is a living thought,
Dropped from the meditation of a God.
Its every essence an immortal love
Of the incarnate Deity ; and all
The inmost pulses of material things
Are mediums for the pulses of His Will.

II

The Soul in the Cave

It was observed by St. Jerome that the most difficult and obscure of the holy books contain as many secrets as they do words.

THIS picture is a very wonderful mystic work of art, designed by a spiritually enlightened genius. It might have been named as above. We do not know what the artist called it in his own mind ; we may safely infer that " St. Jerome and the Angel " is merely a conventional title. As, at the time when it was painted, men might be interiorly enlightened (i.e., *Gnostic* or *mystic*), but were compelled, by the Scholastic Papacy, to *outward* conformity to Catholic tradition.

The picture is not, either a portrait of Jerome, or a vision of the saint. It is a vision, if you like, but a vision of the artist. We have no wish to disparage the venerable and learned saint, who may have had a vision, or several, for that matter ; but this is not he. Neither

do we imagine he or his writings had anything to do with the inspiration of this work of art.

The description of the picture, already quoted, is the one usually accepted. We may add, unenlightened, and that is taken from a legend, not a fact—connected with the life of the saint. The legend is myth ; the picture is mystic, containing meanings. The conventional describer understands neither the legend nor the picture, and consequently makes some rather absurd mistakes.

No man, no saint, ever sat in a cave exactly like this : with a lion to guard him, and a visible angel to guide. All the objects in the picture down to the smallest detail are obviously symbolical, to anyone with the gift of seeing mystically ; they were never intended to be regarded as actual—in a literal sense. Even if the saintly Jerome did occasionally retire to a cave high up on a mountain to meditate, it was not thus. The writer of the description quoted, not understanding the mystic meaning, but criticizing the apparent, points out that what he cannot understand is that the view seen from the opening is on a level ; whereas, if the cave was high up on a mountain it ought to appear a long way below.

This little view is a suggestion of the

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Promised Land, which is a mystic term. The River Jordan also is symbolical. This picture symbolically and mystically depicts man. Mankind : the constitution of Man. When you look at it you see, symbolically represented, the fourfold constitution of Man : and a representation of yourself ; not merely the picture of a saint.

However, to make it clearer, and we trust not more obscure, we must say that what appears to be the body of the man is not material body. It represents the Nous, the real man ; the reason ; intelligence ; the Understanding ; the Soul. This figure that you see is symbolical of the real Self, the hidden man. The human body is typified by the cave. During our earthly life the Soul is, as it were, confined in a cave : '*cabined, cribbed, confined.*' Yet there is an opening : a distant view of the Promised Land. The Jesus, we are told, was born in a cave, amongst the animals. Other so-called saviours have been born, or said to have been born, in caves. Which things are also symbolical. Is it not that the Iêsous consciousness is always born in the cave of the body ?

Mention is made in the foregoing description of the head of a lamb, which the narrator

imagines to be the remains of the lion's feed. But this is not a materialistic, actual picture. It is spiritual, suggestive, in short, mystic. Every part of it is suggestive. The head of a lamb may possibly indicate in a mystic sense, 'The Lamb which was slain.' Or it may indicate that the animal nature goes before the spiritual, and the animal in man must be slain. Besides, the cave represents the body, and material things we share with the animals.

Man is a fourfold being or becomes so. He is fourfold when fully developed. He is then the man perfected, or perfect square. This is the meaning of the four rivers of Paradise. Man is himself Paradise. The four rivers flow into him, and flow out. What man has to do, is to cultivate this garden. He must perfect himself. He must cultivate every part ; the material, and obtain the self-mastery of the body ; the mind ; and the astral nature. But there is gold in that land, as we are told, meaning much good : valuable experience to be gained. As it reads :

“ And a river went out of Eden to water the garden : and from thence it was parted and became into four heads. The name of the first is Pison : that is it which compassed the whole land of Havilah, where there is gold ;

And the gold of that land is good : And the name of the second river is Gihon. The same is it that compasseth the whole land of Ethiopia.

“ And the name of the third river is Hiddekel : that is it which goeth towards the east of Assyria.

“ And the fourth river is Euphrates.”

Here are the intimations of the fourfold nature of man :

‘ Pison ’ is the body of matter ; ‘ Gihon ’ is the astral, or magnetic body of desire ; ‘ Hiddekel ’ is the Soul ; and ‘ Euphrates ’ is Spirit.

Also see Ezekiel i. :

“ As for the likeness of their faces they four had the likeness of a man, and the face of a lion, on the right side, and they four had the face of an ox on the left side ; they four also had the face of an eagle.”

Revelation iv. :

“ And the first beast was like a lion, and the second beast like a calf, and the third beast had the face of a man, and the fourth beast was like a flying eagle.”

Now you see in this verse the first to be mentioned is the lion, which is the astral body of desire.

The lion is therefore a figure denoting the magnetic or fiery body, which is the first to manifest, and is said to put forth the material body.

In the Gospels, which are four, each stands for one of these divisions. Mark is the Lion, Matthew the Ox, Luke the Soul, and John the Spirit.

It is usually supposed that Mark's Gospel was written the first. But in the arrangement Matthew or the outermost comes first. These Gospels are typical of the fourfold nature of man.

In the Apocalyptic description, the lion is put first, bearing out the idea that the magnetic body is formed before the material. It is this which is instrumental in forming the outward body of matter. As it is said : *Concerning the Soul :*

“ The Soul, in its first beginning, is not something added to the body, but is generated in the body by the polarization of the astral elements. Once generated it enters and passes through many bodies until finally perfected.

“ As there are two of the outer, so also of the inner. The two of the inner are spirit and soul. In the translation of the Scriptures the word spirit is often used where soul is meant.

For only the man created in God's own image is a living soul, that is, a soul which has the Spirit superadded to it.

" Spirit, being the substance of all things, is in all things, but does not become *the* Spirit, until, from being diffuse and abstract, it becomes, by polarization, concentrate and formulate—from heat becoming flame. The clearest understanding may be obtained of the soul by defining it as the divine idea. Before anything can exist outwardly and materially, the idea of it must subsist in the Divine Mind. The soul therefore, may be understood to be divine and everlasting in its nature.

" But the soul does not act directly upon matter. It is put forth by the Divine mind ; but the body is put forth by the sidereal or fiery body. As the spirit on the celestial plane is the parent of the Soul, so the fire on the material plane begets the body.

" The soul being in its nature eternal, passes from one form to another until, in its highest stage, it polarizes sufficiently to receive the spirit. It is in all organized things. Nothing of an organic nature exists without a soul. It is the individual, and perishes if abandoned of the spirit."¹

¹ See *Clothed with the Sun*. Illuminations of Anna (Bonus) Kingsford.

In this picture, then, we see the real man, which is the Nous, or Soul. And we do not see the material body ; that is represented by the cave. It is an outside covering and a shelter. We know that this is the meaning of this picture, because of the presence of the lion and the angel. The lion is the lower nature, called the astral, or magnetic, or fiery ; and the angel denotes spirit.

We need not disparage the body of material matter ; the Soul grows by means of this outward form. The body is a wonderful expression of the Soul ; and is not to be despised, or ill-treated. It is a glorious instrument, constructed by the Will and working of divine Providence, for our use. It has taken millions of years to develop the body of man, and it is marvellous. It is such a delight to man, that for the most part, he finds it difficult to believe that it perishes absolutely. It is the outermost material envelope that disintegrates to form new combinations. The outward body, as an actuality, is evident to the senses, and as such is undoubtedly accepted by all, believed in by all, and made much of. Therefore, it is not our object, as it was not the object of the creator of this picture, to dwell on the body. In Mysticism and Spiritual reli-

gion, the object is to see those things which are interior ; everyone can see the exterior.

The Ox is not shown in this work of art ; the cave answers that purpose. The cave Mystically suggests the body. In mystic language ' the face of a man ' means the *real* man, the soul, or Nous, and here we have not only the face, but the noble form of a man. The soul of man himself who will not die, for he is informed of the Spirit. An eagle is often portrayed in mystic pictures. It is the symbol of Spirit ; because it soars on high. But in this picture we have an angel instead of an eagle. It conveys the same thought—an angel is more artistic and picturesque, though perhaps not more imaginative. An angel is a more beautiful object in this cave than an eagle would be. And if people materialize the Grand Figure of the Nous or Soul, and call it by the name of St. Jerome, and imagine that an actual lion guarded and fed the saint, it is well there is not the eagle ; had there been this figure, they would have imagined the bird helped to feed the saint with material bread, instead of spiritual instruction. But the angel, as it is, pointing upward, conveys the spiritual idea of the inspiration of Spirit. The angel is the messenger of the Spirit of

God, speaking to the Soul. The Nous or personal Soul looks up, the angel points upward to the spiritual source from which inspiration comes.

We see, then, that the cave denotes the body. It contains, or envelopes, the other three. In the cave are the remains of dead animals, suggesting that the body is evolved from the animal world. In the world, in the life of the body, dignities and honours are to be won, but they are cast aside by the Nous, the real man. The true riches are within.

Observe the lion. Until you know what it means it seems very strange that a lion should have a face like a man. Also the paws suggest hands. It is a lion, and yet it is not a lion. No actual lion was ever like this. Of course not! This lion is not a Zoological lion. It is the lion of Ezekiel and the Apocalypse. It is the lower psychic nature, called the Astral, or animal desires, or the fiery nature, or magnetic.

It represents the plane above the earth, and it is said that the material and celestial meet and touch on this plane. It is as necessary to man as the body is necessary. It is equally essential for the body and the soul. The astral body of desires, however, must be kept in

subjection. In our picture the lion is depicted as quiet, subdued. The lower nature, by means of which the higher has grown, is well under control. It is there, ready to do the bidding of the higher reason : It is the servant of the soul. The lower animal nature is overcome by the wise man : not by asceticism, but by moderation and control. By meditation, and an upward striving, man attains a gradual growth of soul ; a natural growth of steady progression, which is not to be obtained by asceticism, ill-using or neglecting, any part of his nature. For the Eternal made the body ; made the Astral ; made the Soul ; all, by the Power of the Spirit which is *in all*. The Soul and the Spirit are of the Eternal. The astral and the material change : they are of Time.

Whatsoever is more interior that is the more valuable, and lasting : yea, that which is the most interior is the everlasting ! The inner and the higher use the outer and the lower. Thus we see in this picture the astral ruled, conquered, controlled. It is then servant, not master.

The figure of the Man himself, the Soul, or Nous, is depicted as a strong, vigorous, more than well-developed, a very Hercules of a man.

This is an indication that the Nous or Soul of a man is really great ; it must be built up ; it must develop. This is the work of man himself—to build up his own personal soul, or Divine individuality. It is not done without work ; not without striving ; not without meditation ; or effort ; or pain ; or suffering. Neither is it done without evolution, of body and soul together. It is not done without varied experiences, namely, life : life, in varied forms. Not without reincarnation, in order to gain the experience necessary.

Desire, Will, Thought, Growth, Memory, all go to form the Body. Do they not much more go to form the Soul ? We say it is the work of man himself—so it is ; but it is accompanied by means of the active working of the Spirit within. It is the Divine Idea, and, therefore, man by himself, as a human being merely, could not accomplish the work ; he must rely on the Spirit within ; he must look up ; he must work, and he must pray, or aspire : to labour is to pray, as it has been wisely said. ‘ The gift of God is eternal Life.’ Verily, that may be true, but man must declare, by his aspirations and actions, that he desires life eternal. God gives to man what he really desires—from the heart. God gives

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to those who ask, and to those who knock the door is opened. Salvation, we read, is not forced on any man. The Eternal—The Good, desires all souls to live, to love, to know. A true saying, if a homely one, runs, ‘God helps those who help themselves.’ It is also true that we cannot save ourselves, without Spirit ; neither can the Spirit save us without our desire. Because we have the gift of Free Will : we can choose.

When (as sometimes happens) it is said, ‘Science and Religion go hand in hand,’ it is not always understood in a true sense. Religion too often is confused with Orthodoxy, dogma, creed, priestcraft, idolatry, superstition, literalism, supernaturalism, a blind belief and worship of the dead letter of the Bible. None of these things constitute true religion ; and Science cannot go hand in hand with these. The belief of a sincere scientist is contained in his faith in Supreme Power. This he can believe, but cannot prove (nor evidence of Soul), by the same methods employed in his investigations regarding matter and the body. A scientist can believe in God ; he cannot demonstrate The Eternal. Some are spiritually minded men, they have soul development, which forces them to believe in

Supreme Power ; in Spirit ; divine energy ; in this sense, it may be correct to say, Science goes hand in hand with true Religion. But many scientific men are merely materialists. Having discarded a popular supernaturalism, a superstitious, idolatrous worship, compiled by priests, and persisted in, in defiance of all reason, they go no further. As for the Church—we do not see that she has gone very far along the road with science—‘hand in hand.’ A Churchman, here and there, may reluctantly admit that the opening chapters of Genesis are fables, which remark brings down on him a flood of abuse, or of adverse criticism. And he never attempts, or very rarely, to explain what the fables mean. The fact of the matter is—Science, the material aspect of science, is fighting superstition ; and as it is now time we got rid of a false blind belief, science is doing good. Science, however, is not going ‘hand in hand’ with orthodox superstition. Meanwhile orthodox religionists, in some cases, are making a show, appearing to favour science, simply because they know science cannot be ignored much longer : they are trying to reconcile their convictions regarding science with their ancient unreasonable belief in the letter of

the Bible ; with supernaturalism ; superstitions ; and the more unreasonable belief in the dogmas of their exoteric church. Some are trying to reconcile these two diverse sides ; others are not trying at all. They stake their soul, their reason, and everything else on a blind belief—in ancient traditions ; which they term Faith. Some men of science, fearing to lose religion altogether, appear to be trying to prop it up a little : but it is not exactly their sphere of action : their work lies in another field. In reality it is just this. Some scientists lean a little towards religion, some ecclesiastics lean a little towards science. They sometimes try to prop one another up, as well as they can. Materialistic science and orthodox religion do not go ‘ hand in hand.’ How can they ? It is a fight between Materialism and Supernaturalism.

When Supernaturalism is said, we mean superstition, idolatry, literalism, and many other errors existing in the exoteric church. Now science, or a scientist, if he confess to a belief in a Supreme Power, can be reconciled with the religious convictions of a mystic, with a mystic interpretation of the Bible. Science does not clash with mysticism, or with symbolism : nor with Religion in its highest

sense. The mystic, inner, esoteric interpretation of religion, and of holy writ, appears to be the only common-sense view, and course to take. Not only that, it is deeply spiritual and satisfying. To discard the literal wording—the letter merely—knowing ‘ the spirit alone giveth life ’ ; to know the meaning of symbolism ; to discard obsolete Articles and Homilies of an exoteric church : all those superfluous things that are extraneous and of no real service to the soul—but only to a dying priestcraft—this done, Religion *may* join hands with Science. *May*, if it wishes to do so. But, Science of Soul is superior to Science of matter : always was, and always will be. It is necessary to inculcate in the minds of sincere seekers, what true religion means. To obtain a knowledge of ourselves, in that we consist not only of body, but that we are fourfold, i.e., Body ; Astral-body, or lower Soul ; Ego, or real Soul ; and Spirit. It is necessary to obtain a knowledge of what the Bible and other scriptures really mean : applying the knowledge to ourselves.

If these things were taught in the churches instead of vicarious sacrifice and atonement ; original sin ; a personal revengeful Deity ; the inferiority of woman ; and a host of other

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equally false and pernicious doctrines: if true religion was taught, instead of false—Science could go hand in hand with it. Religion is Spiritual Science. There is but *one* true worship, it is the Worship of The ONE WHO IS The TRUE, The GOOD, The HOLY, The ETERNAL.

Writing on *The Mystical Revival*, a writer has truly said :

For many centuries the Papacy ruled the destinies of nations and men. It persistently opposed and persecuted movements and men daring to attempt the restoration of freedom of thought. During the mediæval period, *science* travailed in birth. From the childbirth were begotten many great scientific discoveries, which the persecuting Church was afterwards compelled to acknowledge and so to depart from one or another of their own stereotyped scholastic dogmas, but not before the bold scientific discoverers suffered the punishment of their temerity. At the hands of scholastic Rome, Copernicus, Giordano Bruno, Galilio, and many other great souls of scientific progress, endured imprisonment, torture and death.

These martyrs of knowledge were not *materialists* of the type of so many noble men of science who followed them at a later period. They were all mystics and spiritual men who gained their knowledge, as did Pythagoras and Plato, through mysticism. They were the survivors of the scientific school which had flourished in Greece and Egypt, in pre-Christian days, *when religion and science, mysticism and philosophy, were all one and the same—the quest of the gnosis.*

The Papacy brought about the *divorce* of science and

religion. Christian scholasticism has perpetuated the divorce and still continues to keep wide the chasm that yawns between the knowledge of nature and the knowledge of God.

Through this divorce—no true and certain knowledge can be attained concerning many of the most mysterious problems of nature and life, either by science or by religion. The knowledge which science has so laboriously attained through the past centuries through diligent research and investigation of phenomena, wonderful as it is, has advanced the aggregate knowledge of nature but a few strides beyond the mediæval nescience; yet this advance is in striking concurrence with the knowledge of the ancient philosophy attained *not by research but by mysticism*.

Separated from the 'gnosis' how slow is the progress of science! How small its results. The science of ether known and taught with absolute cognizance and every detail of cosmical science by the mystic philosophers of Egypt, is now, through the perspicacity and labours of Sir Oliver Lodge and other scientific workers becoming more understood, and that wonderful substance is being discovered in all its basic significance in the cosmos . . .

Science pursues knowledge through phenomena; mysticism explains phenomena by interior knowledge. The 'gnosis' which mysticism enables us to attain is perfect knowledge at the centre of all things. Mysticism is the *love* that brings about the *marriage* of science and religion whose offspring is knowledge. The influence of the Papacy over human thought was, and always has been, antagonistic to the growth of knowledge. It has been *in the teeth* of Christianity that knowledge has survived and progressed. Christianity, represented in its official and authoritative aspect, does not represent the early Church. Primitive Christianity was silenced and put aside from the third century. The Council of Nicæa

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tolled the death knell of Apostolic Christianity, the Christianity of the gnosis of mysticism. . . .

The ancient gnosis was a lost knowledge, and science has yet to regain it. In the nineteenth century science was admittedly 'atheistical' and at the best 'agnostic.'¹

We see in this picture, the Nous or Soul, the real man, is represented as a fine, well-developed, muscular, vigorous Man—a very Hercules. He is also a man of experience and of attainment—knowledge : He depicts Power : He is seeking Council : He is Righteous. He is pervaded by the Spirit of Divine Awfulness that is Reverence.

“What shall it profit a man, if he gain the whole world and lose his own soul?” Or again: “What shall a man give in exchange for his own soul?”

The Nous or Soul is the Man, not the material body of flesh. The body, however beautiful, wonderful, marvellous, and glorious, is but as a cave; a covering; a condition of life wherein to acquire knowledge beneficial to the real Self. We may observe in the picture, the personality has been studying, learning, meditating, developing, growing, or increasing. He has a finger on the page of a book. Each of our earth lives is as the page

¹ Rev. H. E. Sampson.

of a book ; each is a lesson. The real man, or Self, grows by means of these lessons. So long as the animal (or astral) in us is kept in subjection and we allow the angel in us to instruct, we increase—in wisdom and strength. The soul grows : it becomes Great. But if a man thinks all truth is contained in one book (which he reads in a literal sense) he is in error. If he interprets literally, instead of spiritually, he is in error. If he relies on priestcraft, he makes a mistake. If he restricts himself to one book, which he is not taught to understand ; one narrow sect, one blind belief ; how can he grow ?¹ The Spirit of Truth sends Prophets into the world at divers times ; the children of the kingdom are not forgotten. Priests are not often prophets. Prophets, and true poets, teach very differently to priests. They (prophets) teach the *inward* signification ; not *outward* forms. But the teaching of priests is very largely an outward business, a livelihood, or evidence of great immaturity. A spiritual ‘ death,’ we fear, in many cases.

¹ A National Priesthood that deliberately limits itself (by its vows on admission to the Craft) to a stated Scripture, that declares its belief in the unbelievable, that limits itself in practice to the literal and superficial apprehension of that Scripture and thus seriously misapprehends that Scripture’s greater values ; that excludes and opposes other sacred scriptures of equal importance ; and in terms opposes social and scientific research, is a matter for deep regret calling for unceasing protest.

It is admissible, if so desired, to imagine for a moment this figure a Saint. He may be saying to the Angel: "There are certain things in this book" (perhaps the Book of Job)¹ "I do not understand: What shall I do?": "Look up for guidance," says the Spirit, "And, at the same time, look within yourself: be ready to receive the Divine Message, when it comes. Truth is not in one book, only: God is always sending His Word. Truth is of the Spirit: Inspiration is from *above*, and from *within*. The Eternal never ceases to give of Itself. The Word of God is Adonai, Manifestor. God is many nations and tongues, and the sound of God is as the sound of many waters."

¹ The Book of Job is a mystic dramatic poem.



THE SOUL IN THE CAVE OF THE BODY



III

The Soul in the Cave of the Body

THIS body, which you see, is not I :

I am in the body, I use it.

I say to my feet, go there !

I say to my hands, do this !

I say to my eyes, see that !

I say to my brain, observe ; take impressions !

But what is it that remembers ?

Does the brain, or do I ?

Do I not know more than I have read ?

Do I not know more than I can see ?

Do I not remember more than my brain registers ?

And of feeling—Who knows what I feel ?

Who knows the depth of my heart ?

I know what I feel, no one can tell me.

I cannot tell you, I never could,

It is not meant that I should.

It is hid, as I am in this cave.

I come again, and again to this cave.

What for? Why to learn, I suppose!

I sit and read, study, meditate, in this cave.

I build up my true self.

The Lion, my lower nature, provides for some
of my wants;

He is there to do my will;

I must keep him in subjection;

Or he will get the mastery.

He is a necessity,

He is my servant, if I will it so.

He is my companion, inseparable

Whilst I am in the cave. (The body.)

He has taught me many things.

Now the Angel has come, I know more.

The angel, you see, is the best part of me.

It is the Spirit, the Will, and the Word,
From God, of God, 'tis divine.

It speaks to my soul.

What does it say? Ah! I wonder!

Not the same to me, as to you,

Not exactly. Slightly different, yet in broad
principles the same.

The same disregard for the lower, the same
high regard for the source of all light:

Regard for the wisdom and love from on high:

Regard for the Soul, regard for the voice of
the Spirit.

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The Angel is the true enlightener :

It floods with radiance even the cave.
The Soul throws off all its impediments,

It is meant to do so.

Truly we are confined in the cave of the body.
But bit by bit the soul can free itself, of this
desire, or that ;

Of love for this thing, or that thing.
They are one by one laid aside.

Meanwhile our fate decrees that in the Cave
we sit,

Building the soul up bit by bit.

By diverse experiences here, or there,
The pleasures, and honours of earth cast aside.
The soul in the cave of the body, grows and
grows :

“ It is Hercules, it is Hermes, it is Christ,”
as Walt Whitman has said.

The Lion plays his part, he helps, he teaches,
Otherwise he would not be there.

But his place is on the ground, at foot—
Not in the ascendancy.

He is like fire, a good servant, but a bad master.

The guide, the inspirer is the Angel—
The Spirit of God, speaking to the Soul.
It is that which instructs.
It is that which sustains.

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Sad, indeed, would be the gloom of the cave
 without the glorious presence of the Angel.
It is there all the time, though we see it not.
When we cast all else aside we may hear the
 voice of the angel.

It tells us of Joy and Beauty.

It tells us of Wisdom and Truth.

It tells us of Light, and Life, and Love.

 Its home is the Promised Land, where
 It will presently lead us.

Whilst in the confinement of the body, which
 is as a cave,

We see not the Promised Land.

It is there, bright and fair ;

Smiling serene in glory and light.

Could we but cast off our cares, and our sorrows,
Out little searchings, and questionings, about
 this thing, or that.

Could we love Good, and the Good of All—

 God's earth, animals, and peoples ;

Could we but see good in all things ; in pain
 and sorrow, as well as joy ;

We might perchance get a glimpse of the
 Promised Land.

All the time, it is there.

See the smiling valley across the river Jordan !

 (" *Jōhannā.*")



PART VI

CHRIST APPEARING TO ST. PETER

PAINTED BY ANNIBALE CARACCI

CHRIST

If any man will come after me, let
him deny himself, and take up his
Cross daily, and follow me.

For whosoever would save his psychic life shall lose
it ; and whosoever will be willing to lose his psychic life
for my sake shall find it.

For what is a man profited, if he shall gain the whole
world and lose his own soul ?

Or what shall a man give in exchange for his soul ?

.

I am the light of the world : he that followeth me shall
not walk in darkness, but shall have the light of life.

I

Christ appearing to St. Peter

BY ANNIBALE CARACCI

THIS is not exactly a scriptural subject but a depicted tradition or legend of the Romish Church.

According to the legend : “ St. Peter had escaped from Rome, in order to save himself from impending martyrdom, and was hurrying along the Appian Way when he was met by his Master, bearing His Cross, as here represented.

“ ‘ Lord ! where goest Thou,’ inquired the surprised saint : to which the Saviour replied, that He was going to Rome to be crucified for a second time, finding His disciples feared to attest the truth of His mission with their blood.” We read :

“ This is considered to be one of the most studied and finished works of the artist. The skill displayed in the foreshortened figure of Christ is one of the most perfect specimens of the kind, and seems almost to walk out of the

canvas ; an effect which is not more the result of the correctness of that figure in respect of outline and lineal perspective than of the judicious arrangement of its lights and shadows.

“ The figure of St. Peter is not of equal merit.

“ The landscape in the background is beautiful.

“ Assuredly the landscape is good, and shows that St. Peter must have stolen away from Rome very early in the morning, and not have advanced far on the Appian Way. But there is this objection ” (says the critic) “ to be made to the landscape, that though the day is breaking over the distant hills and pediment on the right hand, there must be another sun somewhere out of the picture, on the left hand, since the cast shadows, from St. Peter and the Saviour, fall directly to the right.”

We cannot explain how this comes to be. That may be the moon setting over to the West, and the Sun rising in the East, and throwing his beams on the figure of Christ. Or if the material Sun is really depicted to the right, the light on the left may suggest a Spiritual Sun, or the fact that the appearance itself was as a shining light. Probably the

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artist knew the reason why he depicted 'a light' on the vision.

And in a mystic picture like this, it appears to us rather a mistake to regard this light as of a second sun, and judging it by ordinary materialistic standards.

When the whole picture is mystical and imaginary, surely the artist could imagine a mystic light, without falling under severe criticism.



CHRIST AND PETER

PETER

Peter sat down. A certain maid said, This man was also with him. And he denied him, saying, Woman, I know him not. And another saw him and said, Thou art also of them. And Peter said, Man, I am not.

And about the space of one hour after another confidently affirmed, saying, Of a truth this fellow also was with him ; for he is a Galilean.

And Peter said, Man, I know not what thou sayest.

.
And the Lord turned and looked upon Peter.

II

Christ and Peter

ANOTHER mystic picture, which appeals to us. The Roman Catholic legend is suggestive ; and in spite of themselves, it points to the fact that the character of ' Simon-Peter ' denotes cowardice and he presents a double face. There was, in the *supposed* Simon Peter, as there *is* in all those who are in his state (of mind) two distinct personalities : as there is depicted in ' Paul ' : one side warring against the other. Such phases of character are not uncommon, quite the reverse. We know there are examples of Dr. Jekyll and Mr. Hyde, which, allowing for artistic exaggeration, we may have observed in individuals.

It appears that the scientist Haeckel had a most contradictory nature, leading him to be known as Haeckel No. 1, and Haeckel No. 2.

No. 1 says : " We hold with Goethe, that ' matter cannot exist and be operative without

spirit, nor spirit without matter.' We adhere firmly to the pure unequivocal Monism of Spinoza : matter or infinitely extended substance, and Spirit (or Energy) or sensitive and thinking substance, are the two fundamental attributes, or principal properties, of the all-embracing divine essence of the world, the universal substance."

Haeckel No. 2 says : " The development of a universe is a monistic mechanical process, in which we discover no aim or purpose whatever ; what we call design in the organic world is a special result of biological agencies ; neither in the evolution of the heavenly bodies nor in that of the crust of our earth do we find any trace of a controlling purpose—all is the result of chance." And again :

" Since impartial study of the evolution of the world teaches us that there is no definite aim and no special purpose to be traced in it, there seems to be no alternative but to leave everything to ' blind chance.' "

Mr. William Kingsland, in his valuable work *Scientific Idealism*, points out this peculiar contradiction. He says : " Many more quotations of a similar import could be given, but these will serve to show the contrast between what we may call Haeckel No. 1, the Idealist,

and Haeckel No. 2, the Materialist. The one offers us the purely metaphysical concept of Spinoza, of thought and extension as the two attributes or aspects of the one Substance ; the other offers us a mechanical universe and a mechanical consciousness. What is the explanation of this dual personality ? Haeckel No. 1 is a would-be metaphysician, an idealist, and even a religionist. He continually speaks of the ' Soul,' of ' Spirit,' of the ' Ego,' and the ' Non-Ego,' of ' the all-embracing divine essence of the world,' of ' destiny ' (which surely implies design), of ' the ethical craving of our nature,' and of ' our monistic religion.'

Haeckel No. 2, on the other hand, is a materialist pure and simple ; one with whom life and consciousness are mechanically caused. He denies the existence of a subject or Ego, denies the immortality of the soul, denies, indeed, the existence of any soul at all, except as a ' physiological abstraction like assimilation or generation.' He denies the existence of God or any kind of Divinity ; denies the existence of design in the universe, and attributes everything to ' blind chance.'

" Shall we look upon this singular contradiction of language as a case of ' double person-

ality,' now so well recognized as an abnormal psychic phenomena in some individuals ; or shall we regard it as a clear indication that even the would-be Materialist cannot get away from purely metaphysical abstractions and ' spiritual ' ideas when his own premises are pushed far enough ? ”

W. Kingsland says : “ We shall leave this for our readers to decide.”

It appears to us that this extraordinary diversity, or contradiction, in the statements can only be explained in this manner : that man is not composed of one, or two elements, as probably would be defined by materialists, viz., body and mind ; even mind they would call a condition of matter, and would affirm that both body and brain had evolved out of material substances.

But this diversity in man can only be explained by admitting that the Universe and Man are composed of four principles and not one only. The Materialist, whilst he is dealing with matter, can see only matter. He professes to believe that his wonderful brain which can think and reason is composed only of the same material as the earth, and will revert to that, leaving no trace of itself. But we say that man being composed of body,

astral body (or mind), Soul, and Spirit, any one of these will make itself felt, and occasionally speak in defiance of the materialist's reasonings : when Haeckel No. 1 speaks it is his own soul that knows there is Soul and Spirit at the back of phenomena. It is possible to subdue or quench the inspiration of the soul by dwelling too much on matter and the evidences of the senses. And, therefore, it is as if Haeckel No. 1 said, " We hold that matter cannot exist and be operative without spirit," because our intuitive soul tells us so. But Haeckel No. 2 says that " the development of the universe is a monistic mechanical process, in which we discover no aim or purpose whatever," he means, that he is a materialist by the evidence of his material senses, and that his lower reason can detect no aim or purpose. Or that, looking at Creation from a purely scientific point of view, without any help from the higher reason, or evidences of Soul ; which, he might add, " we are not at present considering, we discover no aim or purpose."

The contradiction in Haeckel is between his higher and his lower reason. Occasionally his higher reason will speak, in spite of his lower No. 2 reason. As he has devoted so

much talent to unravelling the mysteries of the visible universe of material things, it is, perhaps, no wonder that, as a rule, he thinks and speaks as a materialist.

His material brain would become abnormally developed, and the intuition or soul, 'the evidence of things not seen,' would consequently be neglected. But still it is not entirely lost. It is in abeyance, and only occasionally making itself heard.

The contradictions in the character, or nature, are not so often observed as existing between the higher and the lower reason, as to result in an affirmative and a denial of a Supreme Power, or Spirit. We more frequently notice contradictions or warfare between the religious nature and the animal or astral nature: the soul which is painfully seeking its way upward, and the animal passions and desires which, through long ages of animal ancestry, are still strong, and have not as yet been eliminated. R. L. Stevenson's psychological study, *Dr. Jekyll, and Mr. Hyde*, is an illustration.

And, indeed, we must all have observed these remarkable evidences of imperfection in others if we have not observed them in ourselves. 'Simon' is a type of imperfect Man.

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Now whether there was ever a disciple of the name of 'Peter' or 'Simon Peter,' we know not. It is immaterial. A single fisherman who lived nineteen hundred years ago is of very little importance to us, if we judge him as one single unit of the human race. But 'Simon' is more than one man ; he is a type of a certain class of men. And he represents a state of mind ; or imperfect soul. All the personages in the Gospels, and, we may add, in the Bible, represent—not as ordinarily supposed, persons, single units of the human race, but, broadly speaking, states of condition, and the mind of individuals in all time, and states of mind of communities of men ; not only does this apply to the time of Moses, and A.D. 1, but to our own.

This is the beauty and the meaning of the Bible. If it is merely History, and if it refers to individuals who lived and died ages ago, we cannot see that we need pay much more attention to the Bible than to the History of Rome.

You can, if you are disposed, gather lessons from the perusal of any History. You can read the History of Ancient Religions and the works of the Greek Philosophers, which would instruct, elevate, and enlighten, no doubt.

But you do not call this reading Holy Scripture. That which makes the Bible 'Holy Scripture' is this important fact, that it refers to You, and to Me, at the present time, just as much as it ever referred to anyone on the face of the earth. Not only as much, but, we may add, more than it ever did before.

The best trait in the character of Simon, or of those whom he represents, is contained in that flash of intuitive intelligence, or of understanding, which enabled him to reply correctly to the question asked by the Master *Iésous* : " Whom do men say that I, the Son of Man, am ? They replied, Some say that thou art John the Baptist : some Elias : and others, Jeremias, or one of the prophets."

(This reply is a positive proof of the current belief in reincarnation.)

" He saith unto them, But whom say ye that I am ? And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

" And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jonah : for flesh and blood hath not revealed it unto thee, but my Father in heaven."

This means that the understanding can grasp this fact, i.e., that the ' Christ ' state or

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stage in man elevates him to be a Son of God. It was this very important truth which Peter voiced, and this truth which the Understanding can teach. And replying not to the man Simon, but to that state of the intelligence or understanding which can see this Truth, Jesus says : " Blessed art thou, Simon Bar-Jonah " (the intelligence) : " Thou art *Peter* " (which means a Rock). A rock, as we know, is something stable, it is a figure of speech, meaning fixed, not easily removed, or washed away.

A rock is not like the waves of the sea, or the waves of opinion. A rock resists the winds and the waves. We build our light-houses on rocks. Besides, a rock being a figure denoting stability, ' a stone ' is used in the same sense : David slings a stone, denoting the Higher Reason or Understanding, which smites the giant Goliath, who represents materialism or brute force. And of this same Higher Reason it is said, " The stone which the builders rejected is become the headstone of the corner." Therefore, when Jesus says, " Blessed art thou, Simon Bar-Jonah," He means blessed is the Divine Understanding which reveals these Truths to men : " And upon this Rock will I build my Church." Not

upon a single simple sinful fisherman, but upon the higher reason, or the Understanding, which is Divine in its origin. The Understanding is one of the highest and most precious gifts of the gods to man. No man can believe unless he have a reason for his belief.

But Simon depicts a curious mixture, he is like many men to-day, and he is *intended* to represent a certain class: although he had this intuitive flash whereby he could detect the divine origin of the Jesus consciousness, he was ambitious, and desirous of founding an influential Church on earth. Just exactly what the Popish Church, his followers, have done. They have left out of account the Divine Reason; they suppress the Soul and the understanding; they misinterpret the symbolic word, as though *the* Iêsous (who is not a man but a principle) intended to build an exoteric Church on the character of one of his disciples, and that not the best, nor the most faithful. And positively give into his keeping the keys of Heaven and Hell—or Hades.

Now it is plainly evident to-day, that the keys of these places—more correctly conditions or states, or interior consciousness—could not, and cannot, be in the hands of an

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ignorant fisherman, any more than they are in the hands of the Pope of Rome, or of any other human being. The keys to unlock the Mysteries of Life and Death, of Heaven and Hades, are alone the prerogative of the Mighty Angel of the Understanding, typified under the figures of Hermes, Mercury, the Archangel Raphael, Thought, Thoth, etc., or that higher Reason in man which is typified sometimes under the name of Truth. Divine Truth is of the essential nature of Deity. In man it is a small seed at first, but it grows more and more. Truth is a divine attribute and, like all good things from above, must be cultivated and treasured. We cannot grasp it all at once; it comes to us little by little, as we strive to grasp it. The Church of Christ is built on the Understanding—to see Truth.

The Church of Christ (Iêsous, or the Christos) is not an outward Church; not an exoteric organization. It is not the Church of Rome: not the Church of England. It is an interior, esoteric, mystic Church which exists for the Worship of the Eternal. And it is exactly where it ought to be, namely, in the Heart of Man.

As we cannot love unless we know, it follows that the Understanding is the 'Rock' upon

which the True Church is built. First to know, then to love. We can only perceive Truth by means of the Spirit of Understanding, the Higher Reason ; and it is this upon which the true Church is built. Understanding is more than intellect ; which, in many cases, goes little further than the animal, or lower reason.

The Divine Spirit of Understanding is superior to merely cultivated intellect. It exists in the Heart and in the Will. Understanding is superior to all forms of Awfulness, or Fear ; and is superior in one sense to the spirit of Righteousness.

When Man has developed more fully he will recognize in himself qualities belonging to both ' the Man ' and ' the Woman ' ; Intelligence will be united to Intuition ; making him both intuitively wise and intellectually loving. Wisdom and Love are one.

Yet, according to the traditional story, Simon desires a more visible Church. A Church on earth. An organized body of priests, with himself as its head. Doubtless a Church of ritual, vestments, creeds, and worldly power. This is shown in the same chapter in which the question and the quotation occurs : " And upon this Rock I will build

my Church." Meaning the Rock of the Understanding. The legendary *Jesus* then begins to speak of things which must shortly come to pass, His downfall and crucifixion, and this does not at all please Simon. He wants *Jesus* to reign a king on earth. He wants a visible outward church (as so many do to-day). Although he has just had a flash of insight into the spiritual nature of the divine life ; an intuitive flash, as one may say, as set forth in the '*story of Iêsous*' ; he (Simon) appears to have suddenly forgotten it ; and when *Jesus* speaks of His coming trial and crucifixion, he rebukes Him. Dwell on this a moment : Simon rebukes his Master ! What right has Simon to rebuke *The Iêsous* ? Because such as Simon want no defeat : no cross : no crucifixion. He and his successors want success : power, honour, riches, magnificent, material, influential exoteric organizations : (together with influence over the souls of men). But the mystic *Jesus*, knowing what was in his heart, said to him : "Get thee behind me, Satan, thou art a stumbling-block unto me, for thou mindest not the things of God, but the things of men."

Which shows what manner of man Simon is

intended to typify. And it conclusively proves that the true Church is not built upon this spirit of worldly pride, which is rightly condemned by the ideal Jesus, in the gospel story ; and always by the Spirit of Truth within : which *the* Iêsous is intended to represent. It may be argued : there must be outward forms of service as well as inner realities. This may be. But the inner truth is the real thing. Outer forms do but typify and suggest and should never be substituted for the Spirit of Truth. Which (remains as true to-day as ever it did) " the world (or worldly) cannot accept : because it knoweth (him) not."

At any rate, the Institution which calls itself St. Peter's, is a Church, very largely, of outward show, pomp, wealth, worldly glory, grasping after temporal power. It is a Church of ritual, ceremonies, vestments, incense. (As though the Eternal cared for sickly smells ! Not so ! but some men like such things : they exercise an influence over the astral nature.) The True Church is within : not outside a man. A Church not made with hands : Eternal, in the heavens of man's own inner consciousness. It consists not in wealth of outward things, but in wealth of knowledge ; in good thoughts, and good deeds ; right

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thoughts ; right aspirations ; right acts. It is built on the Rock of the Understanding. The Divine Reason is the guide ; Intuition of Soul is the enlightener. The Soul knows by experience.

' *Peter* ' means, a *rock* : not an ignorant human fisherman.

All good things come from Wisdom and Love. We gain our personal knowledge little by little, by the working of the Spirit (seven in one). Eventually developing into the Higher Reason, by means of the Rock of the Understanding. It does not suffice to me that *you* know ; I must know for myself. It does not suffice for me that you suffer ; I must learn wisdom by suffering, in my own self. " By the suffering of the outer, the inner is set free." Not that it is necessary to go out in search of suffering. Seek not suffering ; Seek the Eternal.

It has been said, we should not *seek* Joy : we *should have it* ! So we should *have* Truth : *should have* Wisdom.

Joy will come ; suffering will come ; accept both, and turn them to your soul's good and to the benefit of the inner man. We are counselled : " Labour not for the bread which perisheth : but ask of God to give you the

communion of that mystical bread which is Life, and is the gift of the Spirit."

Man is a reasoning creature ; he is not intended to remain in ignorance. The Romish Church aims, very largely, at the suppression of reason. Men are debarred the freedom of inquiry ; this or that book is interdicted. Even the Bible is not allowed to be read privately, unbiased by priestly misinterpretations and befogments. Not but what the Bible *is* a difficult book to understand ! Mankind, from the earliest times, hanker after a visible God ; an outward Church : something tangible, that can be seen and handled. Witness the lesson conveyed in the story of the Israelites in the Wilderness (also symbolical). They had Moses to teach them, and the Commandments : but they chose a Golden Calf to worship.

We are all the Israel of God : now in the Wilderness of the body (matter). We have Moses, the Law-giver (the conscience) ; and certain Commandments written on stone, or rock. We know them ; they alter not, yet, we desire easier methods of service ; of salvation, by vicarious sacrifice. Although we know God is Spirit, and they that worship must worship in Spirit and in truth, we seek

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(many do, not all) some outward thing. Contrast the inner worship with : an organized, political body of statecraft, and priestcraft ; with its man-made church ; dogmas, creeds, sacrifices. Adoration of Saints, who were men and women, like ourselves. Worship of relics ! “ Thou shalt worship the Lord thy God, and Him only shalt thou serve.”

The Mother is honoured in the Roman Catholic Church. So far, good. If she is looked upon in the light of the Soul. But to look upon Her as the earthly mother of an historical man, and to class Her with a St. Joseph, a St. John, a St. Peter, or Paul, Andrew, or Thomas ; to call Her St. Mary, is not good.

The Virgin is pure Soul substance : the Soul is universal. The Spirit is diffuse and is God. Spirit and Soul are Father-Mother of the Universe. It (Father-Mother) becomes manifest by means of Soul acting in or through matter. To realize Soul in ourselves requires Ages of effort ; evolution both of matter, which is seen, and Soul, which is not seen. But Soul is the cause, and the origin ; matter is the outward expression, or manifestation. “ The things which are seen are temporal, but the things which are not seen are eternal.”

There must necessarily be states, or upward

grades of being. We repeat : Joseph denotes a man of many lives, and much experience : John the Baptist stands for Repentance ; a new life ; self-denial ; understanding ; the figure has other meanings. A cross is his symbol. The true *Peter* is the rock of the understanding. The apostle John represents the Heart ; Intuition ; Love. The false Simon depicts the lower reason, double-faced, conventional, self-seeking : yet with flashes of perception. Typifying, not inadequately, those who know, in their inmost being, that outward services of ritual and priest are not the true Church ; who yet desire and follow after an idolatrous system. Outward churches may help some : and hinder others. One may worship in a church, or in the fields. Truth is to be found all over the world : the lives of great men ; science ; poetry ; ancient religions ; philosophy ; all help. Truth is frequently overlaid with an accumulation of rubbish. When an exoteric church present their rubbish and declare it the genuine article, it is time to search for the True Faith for one's self. Not in these Churches. True Religion is not bought and sold. It does not dwell in temples made with hands. It is not far from any one of us.

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We read that on the night on which Jesus was betrayed, Peter smote with a sword the servant of the high priest, and cut off his right ear ; which appears to be symbolical of the spirit of the outward church of St. Peter, which cuts off the power of the inner hearing. It is in this type we find aggression and rebellion. To resort to force is the reverse of love ; and that sweet reasonableness that is taught, mystically, in the Gospels. We know how the Church, in times past, has fostered this spirit of aggression and force. The terrible martyrdoms and cruelties enacted in the name of religion show conclusively the long enduring and fearful power of this state, typified, presided over, and influenced, by—the spirit of this false Simon. Simon, the boastful ; Simon, the Denier. Simon, whom Jesus calls a stumbling-block, and ‘Satan.’ It would appear as though the powerful Church bearing his name had quite forgotten these things. How can their beloved Simon be ‘Satan’ ? Yet we have the record, and we know the record is true—in its inner mystical sense.

Jesus knew Simon : or, that is to say, the writers of the Gospels knew the spirit of Simon: the character typified under his name. *Peter* is a rock : but Simon represents imperfect

humanity : mental, rather than spiritual. Weak and sinful ; bumptious and boastful, impetuous and arrogant ; enthusiastic, but ambitious ; anxious for worldly honour and glory ; and withal a coward. He armed himself with a sword, and cut off the right ear of a servant of the high priest. He denies his Lord three times. Is this the spirit upon which the true Church is built ?

Three signifies many. After the crucifixion, as the narrative relates, Jesus appeared to the disciples, and it was necessary (as it is to-day) to ask Simon *three* times the same question : “ Simon Peter, lovest thou me ” ? Simon said : “ Thou knowest that I love thee ! ” Then : “ Feed my sheep : Feed my lambs.” But does he ? True spiritual food ! or rather, stones of dogma, and astral serpents of delusion. Bread and fish signify spiritual food. Fish is a mystic symbol denoting the inner spiritual signification.

We may observe here that it is very curious and interesting to read in the last chapter of John’s gospel, 20th verse :

“ Then Peter turning about seeth the disciple whom Jesus loved (John) following.” As John does follow Jesus : the Baptist goes before : John (the Beloved) follows after.

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“ Peter seeing him saith to Jesus, Lord, and what *shall* this man *do*? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me. Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is *that* to thee? ”

Now, amongst other things, this passage shows, to those who can see, that the teaching typified by John, which is the true interpretation, was to come after that of Peter. It is of no consequence whether this passage was in the original John's gospel, or whether it is a later addition. It contains truth, according to the mystic, or inner sense; and the fourth Gospel is not regarded in any other light than as a spiritual exposition. To the spirit, typified by the figure and name of John, was to be given at a future time the further revealing or opening out of the inner meaning of Religion; the Divine Life; Holy Writ; a new Gospel of Interpretation. His was to be and *is*, the teaching of the inner meaning of divine things. His the Spirit of Truth: His the Worship of the Eternal. The mystic knowledge, and meaning of Soul. That know-

ledge which is gained by long suffering and by patient endeavour.

The world was not ready for the ' John ' message ; therefore the ' Jesus ' as reported said : " If I will that he tarry till I come, what is that to thee ? Follow thou me." Properly understood, this passage is simply delicious ! It has been stated, by one who is qualified to judge, that the Fourth Gospel and the Apocalypse were written by the same hand. The inner meaning of both has been sealed up, until very recently. John was to come again. A fuller interpretation was promised. That spirit of truth which the world cannot receive.

The Gospel of Love, and the inner meaning, has been revealed to us, in this our own time, by the Grace of God, and by the working of the Holy Spirit ; enabling certain men and women duly qualified, to interpret, and to direct.

Is it so wonderful a thing that the inner meaning of the Fourth Gospel should have been reserved until our own time ? Is it so wonderful a thing that the Apocalypse secrets were sealed up until our own day ? (They are now unsealed.) Yes, it is wonderful : glorious ! Can we not believe it ? May we not profit by it ?

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Jesus will not come as a man. The Coming is in Spirit. John, too, comes in spirit : in inspiration ; in insight. Read the Apocalypse : Ch. 10. “ And I saw another mighty angel come down from heaven clothed with a cloud : and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire :

“ And he had in his hand a little book open : and he set his right foot upon the sea, and *his* left *foot* upon the earth, and cried with a loud voice, as *when* a lion roareth : and when he had cried, seven thunders uttered their voices.

“ And when the seven thunders had uttered their voices, I was about to write : and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not.

“ And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven.

“ And sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are within, that there should be time no longer:

“ But in the days of the voice of the seventh angel, when he shall begin to sound, the mys-

tery of God shall be finished, as he hath declared to his servants the prophets.

“And the voice which I heard from heaven spake unto me again, and said, Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth.

“And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take *it* and eat it up : and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. And I took the little book out of the angel’s hand, and ate it up : and it was in my mouth sweet as honey : and as soon as I had eaten it, my belly was bitter.

“And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.”

By this we see that John, or the Spirit of John, was to come again and prophesy before many peoples and nations. It is the Spirit of Love, and Wisdom, which was to come again, and the Spirit of the inner meaning and interpretation which is so much needed. It is the Gospel not of the Past, but of the Future. It is the gospel of the Present to those who can

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receive it. The Church of Christ is closely allied to that of Iōannēs (John). The Îêsous consciousness is one of conscious sonship with the Father. The Father is the Logos. In Îêsous, the sacrifice is of the lower nature to the higher. Of the lower mental mind to the higher mind, the Reason. Although suffering may come—in the flesh—the Soul triumphs. Too much is made of suffering, and too little of Triumph. The Triumph of *the* Îêsous is symbolically depicted in this really wonderful picture (under our present consideration). The work obviously delineates the Triumph of Christ, and the discomfiture of Peter. This very apparent fact appeals to the present writer.

It is unnecessary to sing "In the Cross of Christ I glory," as though it were a vicarious cross carried by someone else, who is usually depicted as over-weighted and borne down by it. But to carry your own cross as this is carried, joyfully and triumphantly, is another matter.

The Christ state is one of conscious sonship with the Father (the Logos). It aims at self-realization ; at consciousness of Soul ; and perfection. Or the conscious elaboration and evolution of the divine personality. It is not

necessary to *seek* self-sacrifice: the Ideal Jesus did not *seek* crucifixion. We should not seek to die, but to live. If joy or sorrow come, accept either thankfully as necessary discipline. But seek not the things of this world entirely; seek things of the spirit. And remember your own Soul is the most precious thing to you in existence. To help others you must first help yourself. The life of the ideal *Jesus, properly understood*, illustrates this. Although suffering comes in the flesh, we triumph in Spirit.

Before finally dismissing this picture let us dwell for a while longer on the idea of the Church seen, and the Church of Christ not seen. It appears, and we take their own account: The Church of Rome, the Papal Idea, is built on the character *and supposed* perfections of Simon. More truly on his *imperfections*. It is the outward form and material mind of the man, and of the Church. Whereas the understanding is the true foundation. Ecclesiastics have trodden the true rock under foot, and substituted all sorts of abominations. Here is an Apocalyptic verse which refers to Peter's Church:

“ If any man have an ear, let him hear ” :

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(that is, if it have not been cut off with Peter's sword).

"He that leadeth into captivity shall go into captivity : he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints."

The Understanding is the True Rock or foundation. It is NOT the Church : It is the foundation : that on which the true Church rests.

The Church of England as it stands to-day, as an outward organization supported by the State, is no more the True Church than that of Rome. They are both temporal Churches, greedy of emoluments. Relying on vicarious sacrifice. On public or outward service of praise and alms-giving. If Rome is of Simon (*The Iêsous* calls that particular aspect *Satan*), England's Church is founded upon the reverse side of Paulinism. As a rule the Anglican Church ignores the better side of this teaching (that which we may term Mystic Paulinism).

Paul the Mystic is not understood. But Paul the narrow-minded Jew, with his priestly depreciation and subjection of women, is quoted, and lauded, and, we may add, worshipped, by a Church which is a man-made Church for the male half of the human race.

This Church is founded on the mistaken idea of the inferiority of the Woman to the Man ; the literal interpretation of scripture ; the fall of man through woman ; vicarious sacrifice ; a Trinity of three beings—all male. There is no woman in the Anglican Church Hierarchy. Therefore, no Soul. Where *is* the Divine Mother ?

In Nature we find the Mother, the female, of far greater importance than the male. And, in the True Church, the Soul will be equally honoured with the Spirit. Paul, like Peter, is imperfect.

They are male, or mental, without intuition, except in occasional flashes. Their followers are of the man, not of the Woman. And they partake too much of the outward form, or body, as well as pride of intellect. Thus, both Peter and Paul are lacking in inward grace and love, that mystic knowledge which belongs to a *True Church of Christ* : which is synonymous with the coming Church of John : the Church of Love.

In the inner man, the Intellect is male, and the Intuition is female. Knowledge of Soul is greater and of more value than that of intellect. Therefore, a Church which neglects half, and that the better half, cannot be a true

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one. It is, as observed, a man-made Church—for males. And by this neglect of Soul, churchmen are finding that those things they relied on, namely, intellect, materialism, superstition, are slowly crumbling away. For the intellect—of the material mind, delights in sophistry, sacerdotalism, words, and endless strings of words without meaning.

The Intellect alone is not the Divine Understanding: the intellect of the lower mind alone, without intuition, is rather that stumbling-block referred to as 'Satan'; that is, *Saturn*, Materialism: Things of Time.

The Mystic Paul, or the Epistles written under that name, teach some good things: the inferiority and subjection of woman was, and it is still, an evil doctrine: a false teaching that has kept back the advancement of the human race. Herein the followers of Paul (Paulinites), although professing 'Christ,' still persecute the (mystic) Church. Hence the True Church is neither of pontifical Peter nor of sacerdotal Paul.

The New Gospel of Interpretation is typified under the Name of John. Iōannēs The Beloved.

They who seek, may discover. They who require a key, can find one, to unlock secrets.

THE PICTURE



III

The Picture

LET us remember this is not an actual vision of St. Peter's. It is an inspiration of the artist. It is a mystic work of art. It never took place in reality. It has nothing to do with flesh and blood ; nor does it represent an astral appearance.

It is a wonderful conception of the nature and character of that ' Life,' and ' State,' which is ' Christ.' It is a ' Vision ' truly, of a great artist and a mystic.

It means a great deal more than appears on the surface ; and more than can be expressed. The figure of Christ is beautiful, full of ' Life,' vigour, strength. It is going forward, joyfully, gladly, nothing will stop it.

The Cross is borne, indeed, but it is no burden, it has become but a symbol, light and easy. The tread is confident and sure. He points upward, and appears to be saying: " I go forward, ever forward, looking upward for

guidance ! I cannot stay with you, Peter ! If you will, you may follow me ; but you see I have only my Cross, and my wounds. But see how strong I am, and how full of Hope and Trust, and above all, Love.

“ The things you care for, Peter, are not essential ! ”

And the figure of Peter as representing the high priest of the Popish Church, with his keys as symbols. This figure does not in any way suggest the Understanding, the Angel of which has the keys of Life and Death. No ! it suggests the Papal Peter : and he looks affrighted ; as well he may.

This is not the Vision he expected to see : a man ! Yes, a man with a cross. A triumphant figure with its symbolical Cross and wounds. No Crown or halo. No agony, no angels, no sword. No outward semblance of honour or glory ; but just strength and desire to do the will of God.

Well may Simon (or ‘ Peter,’ the head of the Papal Church) step back in alarm, affright and astonishment. He would expect something very different to this. Why, the Cross in the twelve stations of the Church are none of them depicted like this. They are an overwhelming burden, bearing down to the

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ground, and beating out the very life of the Christ.

But this is borne aloft triumphantly, with glory. Well may 'Peter' step back! To the writer the figure does not suggest kneeling at all. It suggests affright, alarm, and astonishment. And something more: it suggests that Peter did not understand the 'Christ.' And that Peter has not followed Iêsous. And that (Simon the denier) has yet to learn that it was not upon him the true Church is built, but upon the Understanding; that Divine Reason in Man which is the True and only sure foundation.

One might ardently desire that a day will come when the Church called 'Peter's,' and also 'Paul's,' may see this vision.

Is it too much to hope that the Churches will drop off all their outward glitter and false show; all their pride, ceremonies, creeds, homilies, articles, sacrifices (of others), ignorance, superstition, vain glory, hypocrisy, envy, hatred, malice, and all uncharitableness? Is it too much to hope for justice to woman?

Is it too much to desire a Church of Love, built on the Understanding?

Well, perhaps *it is too much* to expect it of either Simon's Church, or Paul's. But there

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is another Church now. It is of St. John the Beloved.

It is in the Heart of Man, and will ever grow more and more unto the Perfect Day.



PART VII

A WORK CALLED GANYMEDE

In reality

THE SOUL AND THE SPIRIT
SYMBOLIZED

But All-Father Mind, being Life and Light, did bring forth Man co-equal to Himself, with whom He fell in love, as being His own child ; for he was beautiful beyond compare, the Image of his Sire. In very truth, God fell in love with His own Form (or Beauty), and on him did bestow all of His own formations.

—POEMANDRES, *The Shepherd of Men*.

I

Ganymede

A PICTURE BY TITIAN IN THE NATIONAL GALLERY

"He shall come up as an eagle and fly."

THERE are some pictures which nothing can explain, except they be explained symbolically. To understand them requires a knowledge of mysticism, and of symbolism, and sometimes, a knowledge of Greek Mythology. They are mystic inspirations, and require a key of knowledge and inspiration supplied by the mystic mind—to determine their signification. Having reference to soul—the divine Life—not to the physical body, such pictures make no appeal to the materialistic mind, which can only observe matter, or things appertaining to the outside, mundane world. Such pictures are not ordinary, they may be termed extraordinary. Mystic or symbolical works of art may be seen in most of the important galleries containing works by the great masters. Of such a character is the one before us. In

conventional phraseology described as follows :

“ Titian’s ‘ Ganymede ’ is not at all handsome in countenance, nor more than a mere unintelligent, stout-made, rustic, Phrygian boy. He here reclines prone on the back of an eagle, who is bearing him upward among the clouds, with some gracefulness of attitude. His ably drawn limbs and figure are boldly foreshortened and well coloured, the warmer carnations being judiciously and skilfully blended with the cooler grey tints of the shadows, and harmonizing with a pale crimson scarf, which floats about tastefully as the eagle flies.

“ The dark plumage of the bird, supported as it is by the prevailing grey tints of the clouds, affords a fine relief for the figure of Ganymede ; but the attitude of the eagle appears somewhat awkward and constrained. There is nothing of Greek beauty ; nothing exquisite ; nothing for a deity to have fallen in love with, about the face or figure of Titian’s ‘ Ganymede.’

“ Now Ganymede is fabled to have been a lovely youth, who according to one legend, was the son of a Trojan king, and kept his father’s sheep on Mount Ida ; but according to another, he was hunting there, when Jupiter,

becoming enamoured of him, despatched his eagle with orders to bring him to heaven, where he became cup-bearer to the gods. As Titian has placed a bow in his right hand, he has evidently preferred the latter legend.

“ From the upward gaze of the eagle and of the young hunter it might be supposed that the artist intended to indicate that they were approaching the presence of the gods : but a third version of the story informs us that the eagle was no other than Jupiter himself, thus metamorphosed.” So runs the description.

All of which is exceedingly interesting, as far as it goes, the pity is that it does not go far enough to satisfy the mystically inquiring mind. Everything appertaining to its spiritual import, is absent. Most people dismiss the fable of Ganymede, as they dismiss all fables of Greek mythology, with the cheap remark, ‘ Heathen rubbish ! ’ There they are mistaken. Neither do they realize how many fables and allegories, how many mystic stories, how many imaginary personages appear in the Bible, all of which they swallow without question, or knowledge ; testifying firmly their belief in myth and allegory whilst believing, or imagining, such fables relate to physical or historical fact.

The gods and goddesses of the Greek mythology, have a deep mystic meaning. The myths or stories which are told regarding them have very important significations, for they represent principles and states, or attributes of Deity, not persons. For the most part, the gods of Greece represent attributes we, as human beings, and as sons of the Living God, reverence and adore. What are Wisdom, Love, Truth, Beauty, Harmony, and Justice but attributes of Deity ?

The Greeks individualized these superior attributes, and lesser powers also. First in their own minds, and then in stone or marble, they formed images. They symbolized qualities or powers appertaining to Divinity or Deity ; and as such were intended to assist the imagination, to help men to realize what is meant by Justice, or Wisdom, Love, or Beauty, Truth, or Virtue ; or any of the divine powers delineated. We do not think the gods of ancient Greece, or, at any rate, the images, were originally intended as objects of worship. That they were so intended is a mistaken notion. We are certain the images would not be worshipped by the intelligent. But the ignorant are always seeking to worship some outward thing ; because their

consciousness is centred in their own outward form, and they are unable to conceive of the inward and spiritual. Therefore, in every religion we find the same perversion of truth. There have been, and are, those who discern the inner meaning, who use words and Bibles, or drawings and sculpture, or myths and allegories, as symbols to convey a hidden meaning. And there has always been the ignorant, who could not be taught the truth : they who prefer to pay homage to a stone or marble semblance : or to set up a ' golden calf.' The same perversion takes place to-day, in the Buddhist Church. Buddhism, originally, was a pure religion : but the priests and ignorant people will persist in debasing the original teaching ; they must have some outward show ; frequently a tremendous amount. Priests in general make an easy living, and obtain power, by the art of semblance ; and the poor ignorant people are not instructed, as they should be, to detect the true spirit of religion. True religion is interior, in the soul ; not in outside services, or in image worship. From one outward thing they go to other outward forms and ceremonies : and end by worshipping or adoring images, emblems, relics, sacraments, masses, vestments, homilies, incense, crosses,

Bibles, priests, and priestcraft. All of which is idolatry.

It is precisely the same in the Church of Rome to-day. If ignorant people pray to an image of Jesus, or the Mother, or John the Baptist, or to an image of their beloved Simon, they are no more enlightened than the ancient Greeks, who may have regarded Venus or Minerva or Apollo, not to mention Jupiter, with equal reverence and quite as much intelligence. Perhaps more.

There are three attributes of Deity we ought to remember when we try to picture (in the mind) that which cannot be pictured, namely, Justice, Wisdom, Love. The Greeks must have considered Justice the highest attribute, because Jupiter 'The Best'; and 'Greatest'; 'Jove'; 'King of Gods and Men'; 'All powerful'; was the supreme God of Justice. To Him was ascribed Absolute Power and Wisdom also. Therefore, to the Greeks, the name Jupiter, or Zeus, conveyed the same ideas, very nearly, that the name Jehovah did to the Jews.

It is true Jupiter was not the only god. All the qualities were in him, but they were divided (again) into individual qualities, and apportioned out as the special attribute of a

god, or of a goddess. Hence there was a goddess of Wisdom, and a goddess of Love. There were the gods Apollo, Mercury, Bacchus, Neptune and others. But why not, if their signification is understood? And if they represented certain attributes of Deity; or certain qualities; or powers in nature; they were symbols, symbolical figures, and they were intended to help men to form correct ideas. We have no right to look down upon, or despise, the gods of Greece, and we miss a great deal by ignoring their mystic meaning, and significations. They were not intended to be worshipped.

Nothing in outward form should be worshipped. Nothing at all should be worshipped, except THAT which can only be known under such names as The Eternal: Eternal Goodness: The Great Spirit. It is true we may worship 'The Lord God.' THAT which is translated Lord God in the Bible, should read Jehovah—Elohim. THAT is not The Ain-Suph. The Lord God is Adonai: Manifestor.

The Lord God is the manifestation of The Absolute: Eternal THAT. The Lord God is 'Thy' God—in the Heart of Man. THAT, is the same, whatever name is given by man to describe The Almighty Power: Brahm; Zeus;

Allah ; Ptah ; and numerous other appellations. The uncivilized savage has quite as good a name as any : he calls his supreme Deity, 'The Great Spirit' : a name that cannot well be surpassed.

In many respects the allegorical story of Ganymede is very similar to the story of David (also allegory). Both were shepherds feeding their flocks, when the call (the mystic summons) came, to serve a higher power.

The Eagle symbolizes Spirit. This symbol occurs constantly in sacred writ, in art, and in other forms. It has been stated that the reason the eagle was originally chosen as a symbol to denote Spirit lies in the fact, that of all creatures it soars the highest ; as near to the sun as it can get ; living in a pure atmosphere ; making its home on the high mountains.

Ganymede is said to be the son of a king : this is symbolical of a noble ancestry ; of right aspiration, right thoughts and deeds. Nobleness is attained by constant endeavour ; by faithful service ; after repeated effort in past lives. To be the son of a king, in this sense, implies an ancestry of aspiration and endeavour in the right direction.

To be on Mount Ida, is to be in an advanced, or elevated state ; meaning a condition of soul ; to be initiated in the sacred mysteries : in other words, to have developed intuition of soul : to be conscious of an interior, therefore superior, life.

Ida is the same as the Egyptian Isis, who as the Mother Soul is the great initiator into the sacred mysteries. The symbol of Isis is the Moon. She is the enlightener and instructor. To be on the Mount of Ida, or Isis, is to be engaged in the acts of the lesser mysteries, which were designated the Baptism, or Betrothal, the Temptation or Trial, and the Passion. These are necessary processes which take place before that which is mystically called The Transfiguration and Ascension. All of which are said to take place on A Mount. 'Feeding his father's flock,' is a symbolical figure of speech. Sheep are docile, meek creatures with no vice ; they are easily led, and controlled ; this should be the state of a truly devout mind ; it should be led by a higher power : Therefore the *Iêsous* says: 'I am the Good Shepherd': 'My sheep know my voice.'

Joachim also, the fabled father of the Virgin Mary, was said to be feeding his flock ; a shepherd in this mystical manner. So there

were 'shepherds feeding their flocks by night' when the *Iêsous* was born ; which is to convey the same meaning—i.e., a patient, watchful guard, over those inner thoughts and desires, which are liable to stray unless constantly watched. It is a state, or a condition of life denoting meekness, on the part of the sheep (namely, thoughts, which are apt to stray) ; trust (in divine guidance), an absence of guile ; and, on the part of the Shepherd, watchfulness against evil, in any form. To be 'feeding his father's flock,' implies, patiently serving to the best of one's ability. At the same time holding the self in readiness for higher work if called upon. As the legend has it—Ganymede was called to be a cup-bearer to Jupiter and the Gods. David, also, was called to a higher station. To become cup-bearer to the Gods implies a higher service. David was 'feeding his flocks,' or, rather, his father's flocks.

Regarding sheep, shepherds, and flocks, the symbolism is worn pretty threadbare by the writer of the Fourth Gospel. The *Iêsous* says : "I am the Good shepherd : My sheep know my voice." Jesus said to Simon Peter, "Feed my sheep" : and "Feed my lambs." Which may, or may not, be correctly understood.

But when He says: "I am the door of the sheep," we wonder if metaphors have got mixed, or if a word, or two, has been omitted: or if the translation is incorrect. Probably something of the kind has happened. "I am the door of the sheep"! Could any human being say such a thing of himself? No, a human being would not speak of himself as 'a door': and as 'the door of the sheep'! Yet, in a symbolic sense, the Iêsous in man may be termed the 'door' of the Heart, or mystically 'an opening' of the mystic sense, spoken of as the third eye, the eye of the seer.

Those who are feeding their flock are not only the right teachers, they are the right liver. They are those whose aspirations are leading them in the true Way: "They are practisers as well as preachers of the doctrine of development, and—withheld by no prepossession or prejudices—fearless followers of thought to its extremest spheres in every direction, they are the earth's sole genuine evolutionists and free-thinkers; and to them alone, and to those who, affiliated to them, know and follow their method, it is given, while in the body, to live the life of the spirit; to reach their intellectual manhood; to complete the system of their thought, and find

certitude of truth even the highest ; to attain the supreme common sense of all the spheres and modes of being in which substance is wont to be manifested ; and in a word, to be taught of the informing Spirit Itself of the universal humanity, all the mysteries of that kingdom which, being within, is the counterpart of and sole key to that which is without.

“ Of all who attain eminence in this School—and these have been and haply shall yet again be, many—the motive is one and the history one. For the motive is the love of perfection, for the sake, not of self only, but of perfection. And this is a goal which, pursued as these pursue it, continues ever to rise, and draws the pursuer after it. And the history is that of the soul. For, as the soul is one, so also is her history one. From this order, wherever established, have proceeded as from a central sun, all the light and heat of knowledge and goodness which, distributed through faithful priesthoods, have ministered towards the world’s redemption from utter ignorance and barbarism to such degree of humanity as it has reached. From the germs of truth and beauty, in doctrine and conduct, idea and practice, thus originated and transferred to various soils, has sprung all that the

world has of true philosophy, morality, art, science, civilization, religion. And in so far as the products have been lacking in excellence, the fault has been due, not to the original seed, but to the soil and to the husbandmen. How stubborn that soil, and how inefficient or faithless those husbandmen may be inferred from the fact that rarely since history began has the Order found in the smallest degree the recognition and gratitude its due. But, on the contrary, whenever, in a period of degradation so extreme that humanity itself seemed to be in its death-throe, and instead of men bore monsters—one of its members has quitted his loved seclusion and, descending from his own celestial Mount into the world below, has sought by conduct and precept to afford an example of what humanity has in it to be—he has by the world he sought to rescue been subjected to persecution and affront, and in the official guardians of the doctrine he represented and would have regenerated, has found his bitterest foes.

“Long vanished from human view, the Order has been replaced by semblances, mechanical merely and void of vitality; and for lack both of knowledge and of the materials, incompetent to build up a single specimen of

humanity after its perfected pattern. Nevertheless the true Order still survives, though dwindled in numbers and no longer having organization or appliance due ; but as ‘a people scattered and peeled,’ lost tribes of a spiritual Israel, whose roll-call is no more on earth. Once known and supremely honoured by the titles of Magi, Wise Men, Kings of the East, and Sons of God, its initiates are now misknown and supremely condemned under the designation of Mystics. Yet, notwithstanding the uncongenial climate and evil entreaty of a civilization become wholly materialistic, these still pursue, unknown for the most part even to each other—their ancient vocation ; and still is this, as of old, the Gnosis or Divine Science. For its subject is the Substance of the universal Humanity, and its object is the attainment of personal perfection.

“ Of all earthly Orders, this, by reason of its antiquity, its universality, its objects, and its achievements, is incomparably the most notable, seeing that from it have proceeded all the world’s true sages, saints, seers, prophets, redeemers, and Christs ; and through it all divine revelation. And its doctrine is that one true doctrine of existence, and therein of religion, which—always in the world—is now

for the first time in its history published to the world in language comprehensible by the world ; having, it is confidently believed, been recovered in the way in which it was originally received.”¹

It is of little consequence that the face of Ganymede is not painted to represent Greek perfection of beauty in feature. This work is intended to symbolize Soul and Spirit, not to delineate Greek beauty. As a symbol of the Soul, borne aloft, and sustained by the Spirit, it is suggestive. Such experiences, as here symbolized, take place in the clouds, as here shown : not amid actual clouds in the sky ; but mystically, in the darkness of the interior consciousness. The Iêsous is imagined as saying : “ I come again in the clouds ” ; which bears a similar interpretation. In the picture, the eagle appears to be tenderly regarding the figure of Ganymede, holding him with care. Whilst the figure (typifying soul) appears to look up for light and inspiration.

As for the saying that Jupiter fell in love with Ganymede, what does it signify but that Deity loves all, and that the Holy Spirit (seven in One) is sent into the world to help all those who aspire to become Sons of the Living God?

¹ Edward Maitland, in *The Perfect Way*.

Ganymede has a bow: he is supposed to have been hunting as well as feeding his flock. Such accounts may appear contradictory on the face of them, but are not so in reality. Hunting, as well as feeding flocks, may be understood in a mystic sense. The Bow (and arrows) does not always mean hunting game. The Bow signifies aspiration. The bow is a symbol of Apollo, who was the son of Jupiter: he was the god of Wisdom, of Light and Life. Also the Sun. Wisdom is the first of the seven Spirits; the first in importance. Whose symbol is the Sun, source of light and of life, that glorious orb in space. He is called the God of the Sun. The sun's rays dart upon us like arrows from the bow. And as arrows fly from a bow, so should our aspirations reach unto heaven. Apollo confers upon us Wisdom, Love, and Harmony. And many lesser blessings. Apollo is also Phoebus, a word signifying light and life: he is also called Pythius: from the dreadful serpent Python, which he kills with his arrows. The bow typifies the conquest of spirit over matter. The conquest of the powers of light over darkness; and the final victory of righteousness over materialism, Astralism, sin and Death. As the bright beams of the Sun dispel the darkness of night,

the bright beams of Apollo, the angel of wisdom, dispel the darkness of ignorance. Hence the bow in the hand of Ganyমেদে is a symbol of wisdom which he has gained in his repeated earth lives, by the pilgrimages of the soul. The bow also symbolizes aspiration.

A strikingly similar figure to that of the Eagle and Ganyমেদে, is depicted on the Astronomical Celestial Chart of the Heavens.

It is there called Antinous. The meaning of Antinous on the back of an Eagle is precisely the same as that of the Eagle and Ganyমেদে. We do not get, nor do we require, any myth to explain Antinous. There are those who know.

Antinous is depicted again in the celestial sign of 'The Twins' on the Zodiac. One of the Twins symbolizes the Soul; the female principle; the Woman: the other symbolizes Mind: activity of the male principle. The first has the bow and arrows, and a harp: the same symbols as those of Apollo, typifying Aspiration and Harmony, or Light, Life and Love: the other Twin has a club, wherewith to destroy demons, or the powers of darkness. The first is Intuition of Soul; the second typifies Intellect, or Higher Reason. These are not really two, but two-in-one creature. So in

the sign of the Twins we perceive the characteristics appertaining to Antinous in the Heavens who, like Ganymede, is pictured on the back of an Eagle. Antinous and Ganymede are both intended to typify the same Great Idea, namely, the ascent of the perfected Soul and its union with the Spirit. Antinous and Ganymede are not any more He, than She. Denoting the supreme qualities of both the Woman and the Man. The perfected Self or Soul, is not Man alone, nor the Woman alone, they are united and form ONE CREATURE.

As previously stated : Not of the outward form, but of the inward Nous or Self. Spiritual Science is not physical science.

The symbol of the Cross is also depicted on the Celestial Chart of the Heavens, and it appears that Antinous is raised by means of it : but Antinous, on the Eagle, is superior to the sign of the Cross. For he leaves it under his heel, and he is borne triumphantly aloft by the Eagle. He still grasps the bow, symbolical of Aspiration, Light, Life and Love.

These things were written on the Celestial Chart of the Heavens, long before the Bible was compiled.

In the Apocalyptic Vision, an allegorical

picture (in words) is given, of the perfected soul, as it is written :

“ Come hither, I will show thee the bride, the wife of the Lamb. And he carried me away in the Spirit to a mountain great and high, and showed me the holy city Jerusalem, coming down out of heaven from God, having the glory of God : her light was like unto a stone most precious, as it were a jasper stone, clear as crystal ; having a wall great and high ; having twelve gates, and at the gates twelve angels ; and names written thereon :

“ And I saw no temple therein : for the Lord God the Almighty, and the Lamb, are the temple thereof.

“ I am the Alpha and the Omega, the first and the last, the beginning and the end. Blessed are they that wash their robes that they may have the right to come to the tree of life, and may enter in by the gates into the city. Without are the dogs and the sorcerers, and the fornicators, and the murderers, and the idolaters, and every one that loveth and maketh a lie. I, Iêsous, have sent mine Angel to testify unto you these things for the churches. I am the root and the offspring of David, the bright, the morning star.

“ And the Spirit and the Bride say, Come.

And he that is athirst, let him come : he that
will, let him take of the water of life freely.”

.

“ Amen : Come, Lord Iêsous.”

ADONAI

II

Adonai

The light of the body is the eye.

In the beginning was the Word,
And the Word was with God,
And the Word was God.
The same was in the beginning with God.

All things were made by Him ;
And without Him was not anything made
that was made.

In Him was Life ; and the life was the Light
of Men.

And the Light shineth in darkness ; and the
darkness comprehended it not.



III

Affirmations

It is not accurate to say

God is *a* Spirit.

The Absolute is not *a* Spirit :

But—SPIRIT.

And Adonai is Manifestor.

It is not true to say

God is *a* Being.

The Absolute is not *a* Being :

But—BEING.

And Adonai is Manifestor.

It is not wise to say

God is *a* God of Love.

The Absolute is not *a* God *of* love :

But—LOVE.

And Adonai is Manifestor.

Now, many incorrectly say,

God is *a* God of Truth !

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Which is a limitation to the Absolute
Who knows no limitation :

THAT *is*—TRUTH.

And Adonai *is* Manifestor.

Many unknowingly declare
God to be *a* God of Justice.

The Absolute *is* not *a* God of Justice :

But—JUSTICE.

And Adonai *is* Manifestor.

And so with Life and so with Light.

The Absolute is not *a* God of Light and Life :

Apollo is that in Greek symbol.

The Absolute Eternal is LIGHT

itself, and LIFE.

And Adonai *is* Manifestor.

(' Jōhannā ')

(Who, then, *is* Adonai ?)

IV

From the Perfect Way

“ Now Christ Jesus—the perfected spiritual, not physical man—is the confirmation of the human stream which flows upwards into the bosom of God. Man, arising by evolution from the lowest finds his highest development, as man, in the Christ. Having reached this point, he is the perfect Son of Man, in that he is produced in and of Humanity ; and being such, and because he is such, he receives the baptism of the Logos. Now, the Logos is the Adonai, a word which implies Duality. And the Adonai is the Son of God, the Only-Begotten, the two-in-One, whose manifestation is possible only through the Christ.

“ The Celestial Trinity is composed of Substance, Force, and Law. Force is Original Life, or God the Father. Substance is Original Being, or God the Mother. Indissolubly conjoined together they are Living Substance,

the En-Soph or Boundless One of the Kabala. In themselves incapable of manifestation, they become manifest in and through Law, their Expression, Word, Logos, or Son.

“ But the Logos is celestial, and the human may not know him in his divine nature. That the human may touch and know the divine, it is necessary for the two natures to meet. This is accomplished in ‘ *Christ Jesus*,’ Christ signifies the Anointed. He is human in pedigree ; and his Christhood is attained only when he receives into his own spirit the Logos. Then is accomplished the union of the two natures, the divine and the human. The two streams meet and mingle, and henceforth man knows and understands God—through the Christ. For the Christ, having received the Logos, is Son of God, as well as Son of Man ; and the Son of God in him reveals to him the Father. Man as human only could not say, as the Christ says, ‘ I and the Father are One.’ It is the indwelling Word who enables him to say this,—‘ For He who dwelleth in the bosom of God (the Logos) even He hath revealed God.’ Having received the Law, or Word, the Christ receives also the Father and the Wisdom of God through the Word or Son, because Adonai—being the Duality—mani-

feasts both of these to, and in, the Christ. Hence Stephen, dying, exclaimed, 'Behold, I see the Heavens open, and the Son of Man standing on the right hand of God.' In this utterance he declares the union of the Human and the Divine. He declares that in Christ, Adonai is manifest ; and that in consequence of this union, humanity is exalted into Heaven.

"For humanity can attain to the celestial only through 'Christ.' When man penetrates into this sphere he is 'in Christ Jesus.'

"And as Paul says, 'being in Christ he is in God, and God in him ; for Christ is God's.' God, so to speak, lays hold of man in Christ, and draws him into Heaven. For at this moment both rivers meet, and flow one into the other in indissoluble union, the Logos in the Christ, the Divine in the Human, the God in Man.

"The Logos, or Adonai, is then God's idea of God's Self, the Formulated, Personified Thought of the Divine Mind. And whereas God makes nothing save through this Idea, it is said of Adonai :

"By Him all things are made, and without Him is not anything made which is made.

"He is the true Light which lighteth every man that cometh into the world.

“ He is in the world, and the world is made by Him, and the world knoweth Him not.

“ But as many as receive Him, to them He giveth power to become Sons of God, even to them that believe on His Name.

“ He is in the Beginning with God, and He is God. He is the Manifestor by Whom all things are discovered.

“ And without Him is not anything made which is visible.

“ God the nameless doth not reveal God : but Adonai revealeth God from the Beginning.”



PART VIII

ST. GEORGE AND THE DRAGON

BY GIACOMO ROBUSTI
(SURNAMED TINTORETTO)

THE WOMAN (SOUL). THE DRAGON (SENSUALITY—MATERIALISM)¹

And a great sign was seen in heaven: a woman arrayed with the sun, and the moon under her feet, and upon her head a crown of twelve stars; and she was with child, and she crieth out travailing in birth, and in pain to be delivered. And there was seen another sign in heaven; and behold a great red dragon, having seven heads, and ten horns, and upon his head seven diadems. And his tail draweth the third part of the stars of heaven, and did cast them to the earth. And the dragon stood before the woman which was about to be delivered, that when she was delivered he might devour her child.

And she was delivered of a son, a man child, who is to rule all the nations with a rod of iron; and her child was caught up unto God, and unto his throne.

And the woman fled into the wilderness, where she hath a place prepared of God, that there they may nourish her a thousand, two hundred, and threescore days.

—*Revelation xii.*

¹ For explanations see *The Apocalypse Unsealed*. By J. M. Pryse.

I

St. George and the Dragon

BY GIACOMO ROBUSTI
(SURNAMED TINTORETTO)

TINTORETTO did not obtain his cognomen as might have been supposed, from the uncommon splendours of his palette ; but it was conferred on him by his familiar friends (probably as a mere juvenile joke) from the circumstance of his being the son of a dyer. He was born at Venice in the year 1512. The admirers of Tintoretto say that you cannot form a fair estimate of his powers, without visiting the public buildings at Venice, which abound with them—mostly upon a large scale.



II

St. George and the Dragon

ALMOST everyone can see at a glance this remarkable picture is intended as an allegory. The usual attitude of mind, however, is not that of understanding representations of this nature, but rather to regard them condescendingly in the light of 'Fairy Tales,' and as having no sensible meaning applicable to the minds of grown-up folk, and as having been invented merely to amuse children. This is a mistaken idea. St. George, our Patron, or Pattern Saint, if we rightly understand what he stands for, and if we apply the lessons he is intended to illustrate and teach, will convey something very different, something very superior to what is usually known as 'Fairy Tales.' Not that we hereby disparage fairy tales, for we remember the joy of them in our youth; and they often contain a meaning

other than that which appeals to the unsophisticated.

Hans Andersen was a mystic, and it is interesting to try to find out the secret meaning, if any, in his stories ; just as it is to try to detect mystic meanings in great artists' pictures. Or what the Apocalypse means (mis-called The Book of Revelation).

There have been many legends and poems written on the subject ; and many pictures painted of St. George, the Dragon, and the beautiful Princess ; or similar legends that contain the same meaning. St. George is a symbolical figure denoting the Higher Reason, bent on the liberation of the Soul from the Dragon of Materialism. Also, as representing the Quest, or search for Truth. The Princess represents the Soul. The Soul is always depicted feminine, virgin, beautiful. The Dragon is always Materialism in some form ; the fearsome irrepressible spirit of Unbelief, which wages war on human peace and blights the hopes of mankind. In most of these tales, as in the typical legend before us, there is a Princess to be delivered—a lady, sweet and lovely, whose sacrifice is imminent at the moment of her champion's arrival on the scene. By this princess is intended the Soul :

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—the ' Woman ' of Holy Writ, and the central figure of all sacred dramatic art of every date and country.

The mythological story of St. George, our national patron and champion, was once of world-wide renown. According to the legend, St. George was born in Cappadocia, and early in the fourth century came to Lybia in quest of chivalrous adventure. In Lybia there was a city called Silena near whose walls lay a lake, inhabited by a monstrous and fearsome dragon. Many knights had fallen in conflict with it, none obtaining the least advantage over it. For a long time it had been devouring the sheep and kine until at last none were left. Then lots were cast among those who had children, until one fatal day the lot fell to the king. The king had an only child, a fair virgin daughter. The people demanding that the king should bear the stroke of fate in common with the meanest citizen. After a short reprieve, the princess, having received her father's blessing, sorrowfully departed to meet her destroyer.

Just then, however, St. George, in his shining armour, came riding by, and seeing a fair damsel alone and in tears, hastened to offer her his knightly services. The princess

was anxious for him to escape and so to save himself. But on his refusal to leave her, and on being pressed to explain the situation, did so. The waters then divided and the dragon appeared. The princess, we learn, then loved the knight, and further begged him to fly and save himself. For answer, St. George flung himself upon his steed, and commending himself to Christ, lowered his lance and rushed full on the open jaws of the hideous beast. With such force that the dragon was overcome, and lay powerless at the feet of the saint. After casting over it a holy spell, it was bound by the girdle of the princess, who led it into the city. But the people being affrighted, St. George struck off the monster's head with his sword. To the great joy of the king and his people. For, not only was the princess restored, they were delivered from the dragon, the true faith was revealed by the preaching and example of the saint, peace and prosperity also reigned for many years.

Briefly related, such is the legend. Reproduced in Spenser's poem of the "Faery Queen," wherein St. George appears as the Red Cross Knight, and the Princess as Una, the mystical maid, who, after the overthrow of the dragon, becomes the bride of her champion. We are

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reminded of the classic story of the Greek hero Perseus, who rescued Andromeda from the sea-monster that would have devoured her. And other legends of a similar character.

The name and properties of HERMES the Great Initiated, are connected with all these symbolical figures. His are the Wings of Courage, the Rod of Science, and the Helmet, or Cap of Secrecy. And his, too, the Sword of Power, the strong and steadfast Will, by which the elemental forces are overcome and controlled. All the chivalrous heroes are sons of Hermes, for he is the Master and Initiator of spiritual chivalry. For Hermes—Archangel, Messenger of Heaven—is THOUGHT:—Thought which alone exalts man above the beast, lifting him at last to shine with the gods above. All the stories about knights and dragons have one common esoteric meaning. The dragon is always Materialism in some form, as previously stated. The horse denotes the Intelligence. The divine order of Chivalry is the enemy of ascetic isolation. It is the Order of Christ who goes about doing good. The Christian knight, mounted on a valiant steed (Intelligence) and equipped with the panoply of Michael, is the type of the spiritual life—the life of service, heroic and active

charity. Champion and knight as well as thinker and student, the Son of Hermes is of necessity a reformer of men, a redeemer of the world. The Order to which he belongs is a Spiritual Order of the Garter, or Girdle of the Virgin ; and its ensign is the armed chevalier trampling under his horse's hoofs the foul and furious agent of the nether world.

In most of the pictures of St. George no other figures are visible excepting the Princess and the Dragon. But in this one there is another, a body, as of a victim. This may be intended to imply that the dragon may destroy the life of the body, but that the Soul, or the Divine part, always escapes. As we observe the Princess appears to be getting away, although a body lies dead. This is a slightly different rendering to the usual one. And it seems to suggest, if not to actually convey, a more subtle meaning.

We also read in the Apocalypse (Vision of John), yet another allegory about the Dragon and 'The Serpent.'

"And there was war in heaven : Michael and his Angels going forth to war with the dragon ; and the dragon warred and his Angels ; and they prevailed not, neither was their place found any more in heaven. And

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the great dragon was cast down, the old serpent, he that is called the Devil and Satan, the deceiver of the whole world."

In that most wonderful exposition, *The Apocalypse Unsealed*, James M. Pryse says :

"The battle between Michael and the Dragon, with their respective hosts, resulting in the expulsion of the evil serpent from the sky, allegorizes the exclusion from the mind of all impure thoughts, especially those relating to the subject of sex. For Satan, the red Divinity, stands for nothing more or less than the principle of Desire in all its innumerable gradations. . . . The creative Logos is the Dragon of Light or Day-Sun; and Satan, the Adversary, is the Dragon of Darkness."

It may be that the dead body in the picture is representative of the psychic body. Regarding the psychic body, J. M. Pryse says :

"The psychic consciousness should not be dragged down into, and confused with, the normal consciousness on the physical plane of life ; for the psychological result of thus confounding the two worlds is simply ordinary insanity, differing from common lunacy only in that it is suicidally self-inflicted, instead of being merely a misfortune caused by mental disease. The psychic body has its own place,

in its own world, and is chiefly of importance after the death of the physical form—hence the encomium : ‘ They shall not esteem their psychic bodies until death.’ As Iōannēs says in his Evangel (xii, 25), ‘ He who loves his psychic body will lose it ; and he who disregards his psychic body in this world will preserve it for (its) cyclic (aiônion) life.’ In Apocalyptic symbolism the psychic (lunar) body would be the bride of the Beast, as the solar body is the bride of the Lamb.”

The Lamb is the intellectual Sun, the Nous, which is Jesus and Hermés. For both names mean practically the same principle.

“ Now, the Master Iêsous is the Spiritual Mind of man, which alone can give absolute proof of the truth, of the Life Eternal ; and he indeed comes swiftly to those who make themselves pure and become worthy to utter the word of power—the AMEN.”

AMEN. Come, Master Iêsous !

The Grace of the Master be with the devotees. AMEN.

A SHORT LIST OF BOOKS

recommended for study in connection with the aims and objects of the present work. Mostly authors from whose valued books extracts contained herein have been taken.

The Perfect Way. KINGSFORD and MAITLAND.

Clothed with the Sun. A. KINGSFORD.

The Apocalypse Unsealed. J. M. PRYSE.

The Magical Message. J. M. PRYSE.

The Sacred Names of God. L. BOSMAN.

Scientific Idealism. W. KINGSLAND.

Origin and Meaning of Christianity.

The Inner Meaning of the Four Gospels, and other works by G. T. SADLER, M.A., LL.B.

Paracelsus. HARTMANN.

The Apocryphal Gospel of Mary.

The Works of LAO TZU: Poet and Mystic Philosopher.

Veritas. HENRY MELVILLE.

The Coming Christ: Christ in You.

The Coming Christ: Christ in Humanity.

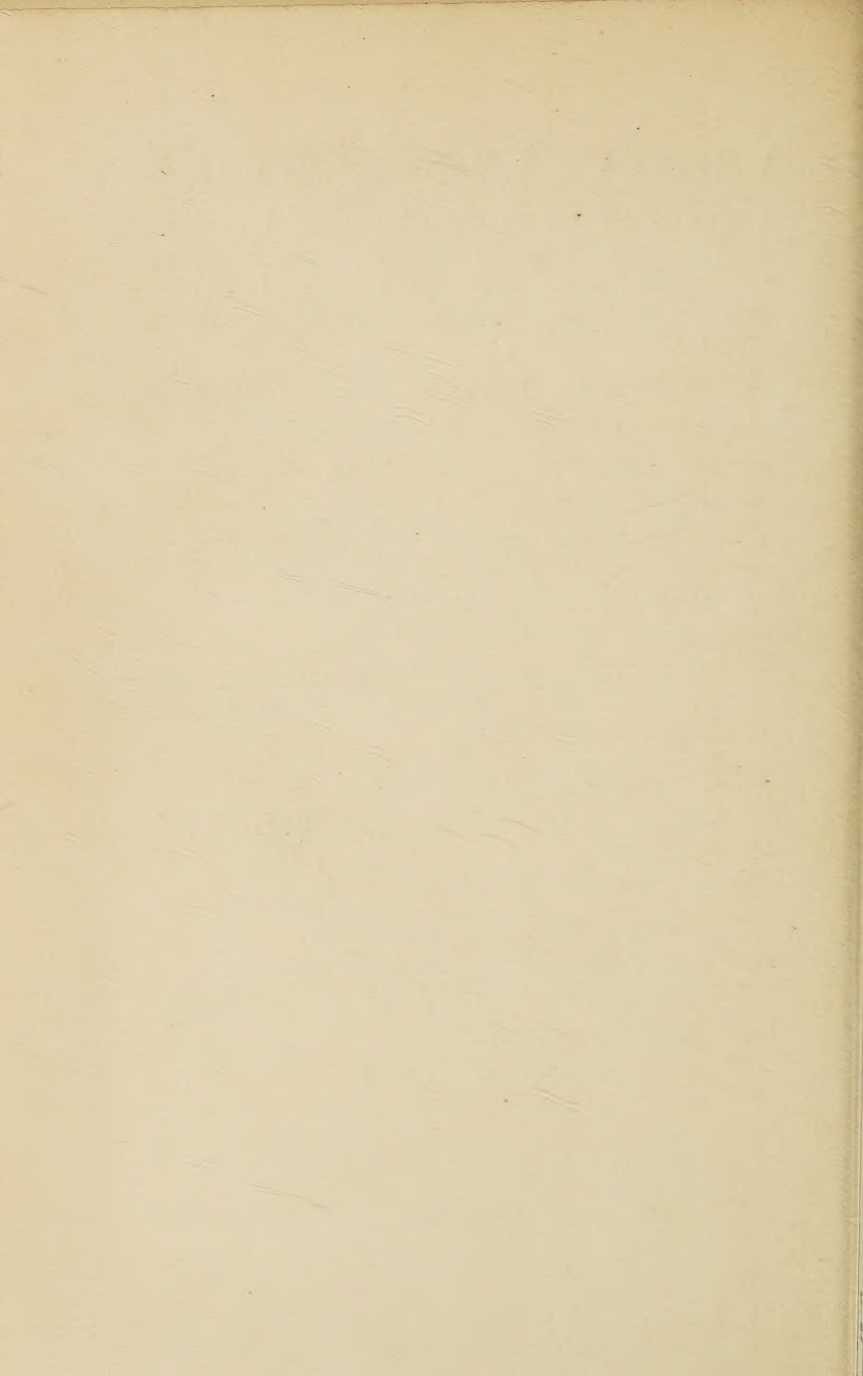
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